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Editor Arnold O. Lehmann

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The Cover
The seal of the WELS Historical Institute

**Proceedings
of the 18. Convention of the German
Evangel.-Luther. Synod
Of
Wisconsin
and other States
Part II**

Continuation of Fifth Session, Saturday, June 13, 8:30 a.m.

Pastors Lange, Streissguth, Dammann, Prof. Martin and Delegate Grotheer were excused till Monday morning.

Pastor Sicker, delegate of the Synod of Minnesota, brought greetings from his synod and reported that in accordance with the adopted Proceedings of its last convention the synod expressed its desire to form a church body with our synod.

Our president welcomed the delegate of the Synod of Minnesota and expressed his joy in regard to the readiness of the Synod of Minnesota for such a joint body and promised that everything possible would be done by our synod to have the realization of this plan take place.

This statement by the president was adopted by a resolution as the expression of the synod.

After the report by Pastor Streissguth on his attendance at the recent convention of the Synod of Minnesota as our delegate, it was resolved that the president again appoint a delegate to attend the next convention of that synod.

Upon his request, permission to leave for home because of the illness of his child was granted the president.

A request from the congregation in La Crosse was read in which it sought permission to take up a synodical collection for helping it with the construction of its church building. Pastor Kittel presented a different request in the place of the one sent by the congregation: that it might be possible to grant him as pastor of the congregation permission to approach synodical congregations concerning a collection for the named purpose.

Resolved to grant Pastor Kittel his request.

This business being completed, discussion of the second of the four points was taken up, the response of which on the part of the General Council would be for the further relationship of our synod to that body in regard to the question, what authority the so called new General Synod would have over the district synods. After sufficient debate it was resolved that it is the opinion of the synod that no church corporate body or federation of synods has authority over it in any points, and that it exists merely for the purpose of counseling.

As a result of the departure of the president, the Hon. Vice-president Pastor Goldammer took over the chair.

Pastor Kluge was given permission to go home with Pastor Braun who was ill.

Pastor Lukas requested the synod to officially present an explanation about the

resolution passed yesterday in regard to Communion and pulpit fellowship in order to satisfy his conscience. The synod held that the reconsideration of the referred to resolution was out of order and it resolved to advise Pastor Lukas to turn to the president for clarification of any questions that he might have concerning this resolution.

In a later session Pastor Lukas reported that he was in agreement with the resolution by the synod on pulpit and Communion fellowship.

Sixth Session, Saturday, June 13, 2:00 p.m.

The meeting was called to order by the Vice-president.

The minutes of the morning session were read and adopted.

Committee 15 - Pastor Vorberg's report on his trip - handed in its report.

The committee assigned to make specific proposals to the preparatory school for our seminary (*Proseminar*) and the trip report by Pastor Vorberg presents to the Hon. synod the following points for adoption by resolutions:

a. The trip report

1) The synod recognizes it to be its duty to express its warmest thanks to Pastor Vorberg for his sincere and self-sacrificing work for our synod during his trip to Germany.

2) The synod finds it urgent to strengthen by means of detailed reports on the state of our mission work, the impression made by Pastor Vorberg on many of those named in the trip report, especially Prof. Plitt in Erlangen, Pastor Chrestin in Buetzow, Pastor Braun in Guetersloh, the state church committees and Court Pastors Ruehling and Langbein in Dresden, and to constantly seek their continued activities for our synod.

3) The synod authorizes the president to respond in a suitable manner and with thanks to the official letters sent to Pastor Vorberg by the Bavarian and Saxon official state church committees.

4) The president of the synod is requested to give careful consideration to the applications resulting from the efforts of Pastor Vorberg.

5) The four points presented to the synod for response in the trip report, namely concerning the relationship of the synod to the German societies and to the Chief Church Council in Berlin, were referred to the committee which is to give a special report on the matter of the German Societies.

b. The Preparatory School (*Proseminar*)

1) Since the confessional differences between our synod and Dr. Wichern could not possibly permit him to aid in the founding of a preparatory school for our seminary, the synod has in an official manner turned to the Pastoral-association in Mecklenburg-Schwerin to gain their proposed preparatory school for service for our synod.

2) The synod likewise in an official manner asks the Lutheran Conference in Minden-Ravensburg to select for our synod young persons who have applied for mission work in America, and after sufficient training to send them to us.

Respectfully, the Committee

Julius Roeske, C. F. Goldammer, F. Sommer, C. Starck, Th. Jaekel

After the report was accepted, the five sentences under a were adopted. Under b, 1) It was amended to read, and adopted, that the synod is welcoming with joy the prospect of getting a preparatory school {*Proseminar*} in Mecklenburg-Schwerin, and that the

proper steps on our part for the implementation of this prospect be handed over to the president.

b. 2) adopted.

Report of Committee 14. - relationship of the synod to the Joint Luth. Church-Assembly. The committee recommends respectfully that the following be adopted:

1) Since our synod has officially passed resolutions on the questions brought up by the Iowa Synod at the Joint Church Assembly, the synod instructs our delegates to report these at the next Church Assembly meeting as being the expression of our position to these questions.

2) Our synod expresses at the same time the hope that the Joint Church Assembly will soon be in the position to accept a clear and definite position in regard to these questions.

3) Our synod instructs its delegates to urge an early publication of a German hymnal by the Joint Church Assembly. Should our authorized wish not be able to be fulfilled, we would find ourselves necessary to undertake the publication of a hymnal yet in this year.

G. A. Reul, A. Martin, F. Sommer, W. Streissguth, A. Hoenecke, C. Gausewitz

The report was accepted and immediately taken up for discussion:

Resolved, to accept the first sentence of the committee report as the expressed opinion of the synod; likewise the second sentence, with the addition that if a satisfactory answer and one that is in agreement with our resolution about Communion and pulpit fellowship is not given us at the next meeting of the General Council, that we cannot be considered as a member of that body.

A lengthy discussion ensued over the third sentence of the committee report, occasioned by false opinions and misunderstandings on the part of individual delegates. These are to be refuted and cleared up as much as possible. The debate came to no conclusion and was discontinued, and the synod adjourned till Monday, 8:30 a.m.

Closed with a service led by the chaplain.

Seventh Session, Monday, June 15, 8:30 a.m.

After the customary opening service, the reading and acceptance of the minutes of the previous meeting, the annual report of the Board of Trustees was read. It reads as follows: The undersigned Board of Control of our educational institutions in Watertown, Wis., takes the liberty to present to the Hon. synod its report based upon the minutes of its sessions during the past synodical year and to submit all the proposals contained therein of its activity.

Up till now the Lord has helped us! That is how we must thankfully and happily cry out when we review the past synodical year, rife with its discouraging happenings and all types of hindrances. We, the members of the Board of Control, —and we must acknowledge this not only to our God and Savior but also to our synodical brothers—were often very discouraged when we faced all kinds of hindrances, when the lack of participation and indifference of many pastors and congregations of our synod opposed again and again the existence and development of our institutions, which grieved us painfully, also when we had to learn that within our synod there actually were those who worked against this program instead of helping to advance it. However the faithful and merciful God, as he let his face shine upon our institutions, repeatedly granted us courage and strength to continue with this work. Therefore glory is due our God in that we can ac-

knowledge and say: The Lord has helped us hitherto! And that we will faithfully place our trust in him that he will continue to help us according to the riches of his grace.

The faculty of the institutions is the same as was reported in last year's Board report, namely the Professors Martin, Thompson and Meumann, the last of which, after his election as professor was certified at last year's convention, assumed his position in September, and Mr. Kaltenbrunn for the Academy and Professor Hoenecke for the seminary as house inspector. As a result of statements by a prominent member of the Synod of Illinois, who visited our institution some two months ago, the Board of Control entered into discussions with that respective synod about the placing of a professor and the use of our institutions on their part, all of which led to no definite result.

In the last winter term the Academy had 95 students, in the present term the number is 55. Of the Academy students, 20 have indicated that they are preparing for the holy preaching ministry, and as a result of this, if their situation requires it, to receive concessions in regard to school and board costs. Eight young persons were accepted by the institution for preparation for future study of theology. One of these has taken over a teaching position in our synod, another has decided to study for the teaching ministry. A student from the Hon. Synod of Minnesota, who was accepted earlier by a resolution of the synod, had to again be released, because he had given up his intention to be trained for the preaching ministry, and would not respond to our request that he place himself at the disposition of the Hon. Synod of Minnesota.

In the last meeting of the Board of Control, Schroedel of Milwaukee was accepted. He had served there as a teaching aid. Also accepted was Oppen from Westphalia, who came over from Germany with Pastor Vorberg who recommended him highly. We could again with joy allow back into our seminary the first student who was dismissed at the time of our last year's convention after he humbly acknowledged and confessed his error. The number of seminary students including those, who intend to enter the seminary after sufficient preparation, is 25. Because of the growing need in the vacant congregations of our synod, we are considering to commit to the Lord as workers in his harvest two students of the seminary, namely Junker and Dowidat, and this during the course of the summer. May the Lord of the harvest equip both with spiritual gifts and sincere devotion and place them into his vineyard for a blessed result.

Since we have had to face the distressing fact time and time again, that young persons, after they remained in our institution for a longer period of time and received the benefits of the same gratis or for a very small fee, have either left the institution of their own free will or had to be released by us for some definite reason and thus the labor and the means leading to their education have to be considered as lost, the Board of Control, in order to avoid such losses in the future wherever possible, felt it its duty to require each student and seminarian who received financial benefits, to sign an agreement which requires the person, in case he does not, because of his own fault, arrive at the goal of serving as pastor or teacher in our synod, to pay for all that he received.

Concerning the support for our institutions by our pastors and congregations we have again to woefully admit that in our synod a willingness to sacrifice and a lively interest for our institutions is lacking. According to our firm conviction and after these experiences, we simply cannot get around the fact that the reason for this deplorable lack of interest must be first of all sought for in the pastors, who, because they themselves have no heart for the institutions, do not present this holy and necessary matter to their congregations and thus bear the blame for this lack of interest. That a small number of pastors and congregations showed themselves to be most ready to make sacrifices

and be helpful to our institutions we must thankfully recognize, but with that also to tie in the urgent wish and sincere request that indeed all pastors and congregations might recognize the sacred duty to help as much as they can with the support of our institutions.

The present debt on the seminary building of \$1992.93 has been reduced through the appreciated generosity of Mr. Dan. Kusel, Sr., who has assumed and paid in full all claims, not including the interest up to September 1, 1867, but through the payment of \$59.50 for interest after September 1 and a payment of \$92.93 on the capital has reduced the debt to \$1900.00 A detailed report of the treasurer on treasury matters has been given to the appointed committee.

The faculty is considering to begin the lowest class of the college in the new term beginning in September. The Board of Control has considered it inevitably necessary to procure places for the students to live and especially so, since living quarters for the purchasers of scholarships were promised this for their children studying at the institution. The building of two houses for about 32 students on the seminary grounds near the seminary building has been resolved and a contract likewise resolved with builders. The cost of the buildings, which according to the contract will run about \$5500.00 plus the cost of the doors and windows, should in our opinion, be covered by freewill donations from within our synod. With joyful thanks to the Lord who let us find willing hearts, we can report that a nice beginning to that effort has already been made. The House of Inbusch and Bro. of Milwaukee has contributed \$1000.00, Mr. Meyer of Fond du Lac has promised to give the doors and windows without cost, and the professors and several pastors have pledged considerable sums. The Board of Control expects rather confidently that also other members of the synod will take part in a similar manner to cover the cost of the building. With this there should not be hesitancy, even though according to the provisions of the contract the Board of Control is required to pay the sum of the building costs of \$5,500.00 in four installments by December 1, 1869.

As a result of his move to St. Paul, Minn., Pastor Sieker has resigned his position as agent for the selling of scholarships, after the round sum of \$44,000.00 was collected in this manner, the interest of which should take care of the salaries of the professors. Therefore the Board of Control has to take under consideration the finding of another suitable person for the continuation of this work. Such a one has been found in the person of our Hon. president, Pastor J. Bading. With the continuation of the sales of scholarships he has brought the capital sum up to \$64,000.00, and along with that he undertook the collection of due capital and interest with appreciative zeal and skill, after he had found Pastor Thiele as his substitute for his congregation in Watertown. However, since the sale of scholarships together with the collecting of the money due and with the managing of the collected funds is carried out with great difficulty, and demands the full time and effort of a man; furthermore, since the Board of Control is convinced that for this position a person has to be found immediately who is willing to offer himself for the next year to this work, if the continuation of the institutions is not to be in jeopardy or even completely halted, then we herewith urgently request the Hon. synod to take under consideration the election of such a man. Not trying to tell the Hon. synod what to do, but we would like to call this to its attention, whether it would not be wise, both for the consideration of our institutions and in their interest as well as for the best for our synodical congregations, to hand this matter over to the presidential office.

In that way also interest in the institutions by our pastors and congregations can be aroused and fostered, and the desirable and needed proposed office of the Visitor can be

established in our synod. Since we are again proposing to the Hon. synod this entire matter in an urgent plea, we want to call your attention to the fact that the difficulty of raising funds for the salary of such a man could be fully eliminated, with the salary coming partly from the administration of each position and partly from the visitation of congregations.

While the Board of Control expresses its sincerest thanks to all the kind donors and to all who sincerely took part in establishing our institution, it awaits from all members of the synod that they, following the word of the Lord, pray fervently and frequently to the Lord for workers for the vineyard because of the urgent need of workers, and also with open hearts contribute financially so that the fulfillment of these prayers can be implemented. May the merciful God and Father of our Lord Jesus Christ bless our discussions of this important matter according to his good pleasure for the expansion and increase of his kingdom and may he bless our work, for where the Lord does not build the house, there one labors in vain.

Racine, Wis. June 21, 1868

The Board of Control

Authorized, C. Mayerhoff, Secretary

After this report was accepted, it was resolved to give the report over to the respective committee for their immediate consideration and report, after which the interim adopted report of the appointed committee which was to give a report on two of the three memorials handed in by pastors from Milwaukee was read:

The committee etc. proposes respectfully

1. to discuss the proposal concerning Pastor Harms;
2. in regard to the proposal concerning Dr. Muenkel, to go ahead with a resolution to send him a call to be editor of the *Gemeindeblatt* as well as a professor at our seminary.

Respectfully,

J. Haberkorn, A. Hoenecke, W. F. Roecker, Th. Meumann, H. [J.] Brockmann

After the report was accepted, and the above-mentioned memorial, which the committee named in the first sentence had suggested, was read and debated it was Resolved, that the synod authorize the president to contact Pastor Harms concerning the matter in question before us (acquiring laborers for the church from the Hermannsburg Mission House with the promise on our part of sending all undesignated mission funds to the Hermannsburg Mission House).

After sufficient discussion of point 2,

Resolved, that the president in the name of the synod enter into correspondence with Dr. Muenkel, eventually offering him a position in our synod.

Committee 1 assigned to report on the president's report hands in its report:

1. The committee recommends to the synod that the remarks on the death of the Senior of the synod, Pastor Muehlhaeuser, be accepted as the expression of the synod, and that this be shared with his widow.

2. The committee sees in the joining of the office of the agent with the *praesidium*, a promising venture, and awaits most blessed results from this for the synod and the institutions.

3. The committee thanks God for putting the president in the position to work so diligently for the synod and the institutions, which he has done, by placing a substitute

for him in his congregation, and it proposes to the synod that it continue to provide a substitute this next year so that the work begun by the president can be continued.

4. The committee sees in Pastor Bading the exact person for these temporary joint transactions, and recommends that the Hon. synod gain him temporarily for this work,

5. The committee considers it necessary that the visitation program be established and gradually be expanded to all synodical congregations.

6. The committee recommends that the congregations, when the president visits them as Visitor, take up an offering, which, after the deduction of travel expenses, should flow into the synodical treasury from which the president receives his salary.

7. The committee agrees with the president that the division of larger parishes be avoided, and that smaller congregations, situated near each other, be combined, and it recommends to the synod that this be its opinion also and that it give the president the right to carry out this proposal with all the authority at his command.

8. The Committee considers it to be necessary that at the filling of vacancies the synodical congregations according to the rule have the preference and it recommends to the synod to instruct the president to carry out this principle to the best of his ability.

9. The committee proposes to the synod to pass a resolution that if there is no possibility for the publication of a [German] hymnal by the Joint Church Assembly, that the synod itself go ahead with the publication yet this year.

10. The Hon. synod wants to sincerely thank the Hon. Synod of Pennsylvania for its financial support and wants to express to the congregations the expectation to make the effort to support their pastor to such an extent that they no longer need such support.

11. The committee approves the reasons for the parting of Pastors Bachmann and Ritter, but it also regrets very much to have to lose these two brothers.

12. The parting of the congregations in Kenosha and Beaver Dam are evidences of the destructiveness of circumstances for congregations, in that members of the congregations are members of secret societies at the same time, and that congregations which have ties with secret societies lose their ties with Christian church bodies.

13. The committee finds that the pastoral changes of more than a third of the pastors of the synod to be of great concern in relation to the welfare of the congregations and the blessed work of pastors in the same.

14. The committee regrets the inaction of the traveling preacher program [*Reisepredigt*] together with the hope and prayer to the Lord that he might send us the means for the continuation of the same.

15. The committee asks the synod to call Dr. Muenkel to our seminary.

[no 16]

17. The committee is of the same opinion as the president, that we cannot and will not want to lose track of the historical development of the Lutheran Church in our circles, and that we therefore must correct the claims made. It asks that the Hon. synod advance the attempts at unification in the spirit and under the conditions of remaining true to the Confessions.

18. The committee hears with regret the complaints of the president over the lack of concern for our institutions by pastors and congregations, and it wishes that the president and the Board of Trustees openly inform the synod, of what in their opinion the reasons for this lack of concern consist and how to correct the situation.

19. In regard to everything else in the president's report, the committee refers that to the proper committee for a report.

20. Finally, the committee approves of all of the official business by the president

brought to its attention, and it recommends the Hon. synod to acknowledge the same, and to bespeak its satisfaction to the president for the zeal and expertise which he exhibited in the execution of the duties of his office, and to thank him for his in depth, instructive and stimulating presidential report.

Respectfully,
Nik. Schoof, Jul Roeske, Wm. Streissguth, C. Mayerhoff, Ph. Koehler, C. Gausewitz

The report was accepted and immediately taken up for discussion. No. 1 was adopted by resolution.

Discussion of Nos. 2, 3, 4 were postponed until the discussion of the constitution. Nos. 5, 6 7 and 8 were adopted unchanged by resolution

No. 9. caused the reconsideration of the hymnal question discussion, broken off in the previous session, which led to the previous conclusion that the synod adopt No. 9 with the addition: not to wait until the next meeting of the General Council for the publication of the hymnal, in case it turns out that on the part of this church organization no preparations will have been made for an immediate publication.

The decision on the question of the implementation of this resolution was postponed until the return of the president.

After Nos. 10 and 11 were adopted by resolution, a roll call of synodical members took place. Those with an unexcused absence were reprimanded, and in the case of Pastor Huber it was resolved that he, because of an unexcused departure from the meeting both last year and this year, be earnestly censured.

Delegate Schmidt was excused for the day.

The Delegates Friske, Ricker, Dittmar and Neuholz were granted their requested leave. Since the requests for early leave on the part of delegates is increasing in a hazardous manner, it was resolved that the synod urgently request its congregations to send such delegates to the synodical convention who in all likelihood can attend the proceedings to the end.

Adjourned to 2:00 p.m.

Eighth Session, Monday, 2:00 p.m.

After the minutes of the morning session were read and adopted, the discussion of the committee report on the president's report continued.

Nos. 12, 13, 14, 17, 18 and 19 were adopted by resolution. 15 and 16, having been taken care of were passed over; after this the entire report with the amendments was adopted. The second committee - educational institutions - handed in its report. It reads as follows: The committee recommends the following proposals be made into resolutions:

1. The Hon. synod sincerely thank the Board of Trustees, as well as the professors and teachers of our educational institutions for their faithful service under difficult conditions.

2. The Hon. synod support the regulation of the Board of Trustees that each student receiving aid, sign the statement at his entry which requires him to repay the amount of aid if he must, because of his own fault, be dismissed from the institution.

3. The committee feels itself intensely compelled to agree with the justified complaint of the Board about the lack of participation of so many of our pastors and congregations in the seminary matter and would like to request the synod to declare that those

particular pastors and congregations are placing a heavy burden on their consciences if they persevere in their lack of participation.

4. The Hon. synod sincerely thank the previous treasurer, Mr. D. Kusel, Sr., for his unselfish and voluntary contribution for the welfare of our educational institutions.

5. The Hon. synod give its approval to the decision by the Board to undertake the building of two houses for student lodging and consider it urgently required that the pastors and congregations procure the necessary material for this construction as soon as possible, since the treasurer has to pay the required sum for this purpose as soon as he returns home.

6. Hon. synod convey its thankful appreciation to the Hon. president for his tireless and self-sacrificing service which he as agent and collector has rendered for our institutions.

7. The synod recognize as an urgent necessity the resolution of the Board that the office of the agent be joined to the office of the presidency, and that the present president, in order to perform his obligations satisfactorily, be relieved from administering his pastoral duties.

Respectfully,
Geo. Gamm, M. H. Quehl, G. A. Koch, Th. Jaekel, Fr. Waldt

The report was accepted and immediately discussed.

Nos. 1 and 2 of the report were adopted by resolution.

After a longer debate, brought on by No. 3 of the committee report, over the frequent denounced and reproachable lack of participation for our seminary, over the needs for the same and over the means to supply these needs, took place, it was

Resolved that the pastors and delegates be urgently requested to work in their congregations for this purpose that each congregational member pledge a certain annual contribution for the support of the seminary.

No. 4 was adopted by resolution; likewise No. 5 after a satisfactory explanation of the circumstances and adequate encouragement on participation for contributions for the new building.

No. 6 was also adopted by resolution while the discussion on No. 7 was postponed until after the discussion of the resolutions for the revision of the synodical constitution.

The third committee presented its report on the complaints against Pastors J. Hoffmann and W. Staerkel. The same reads:

1. The committee takes the liberty first of all to declare to the synod concerning the complaint against Pastor J. Hoffmann, that it considers it necessary to personally interrogate him more in depth about the charge that he mistreated his father; that it likewise recognizes the fact that the Southern Conference reprimanded Pastor J. Hoffmann for his claim that the departed soul of his father could appear before him, and the committee recommends that a conference [*Colloquium*] be arranged immediately with Pastor Hoffmann because he has fallen into error; and should he not let himself be corrected, to pronounce excommunication. The committee is also of the opinion that the request, that the accused receive a written copy of the Proceedings of the Hon. synod and be able to respond, be granted.

2. Concerning the complaint against Pastor W. Staerkel the committee expresses its regret that he with his return to his fatherland made it impossible to deal with him about his views on eschatology [last things]. It believes, however, that it must agree with the Southern Conference in its professed judgment against the booklets by Pastor

W. Staerkel and it recommends to the Hon. synod to publicly announce the statement expressed by the Hon. president to Pastor W. Staerkel as an expression of the synod's thoughts.

Respectfully,

W. Wickert, F. Kleinert, Jul. Roeske, Ph. Koehler, H. Hoffmann

After acceptance of this report the question was posed if one should contact Pastor J. Hoffmann orally or in writing; however, after it was emphasized that the complaints against him consisted not only of his relationship with his dead father, but were concerned much more and chiefly about his innumerable capricious ideas (*Schwaermereien*) it was

Resolved, to deal with him only orally in an open synodical session and if he refuses, or in the dealing with him will not give up his capricious ideas, to suspend him from his pastoral office.

It was further resolved that a written invitation be sent him to appear for an open hearing on Wednesday, June 7, at 9:00 a. m., with the notice that it be permitted him to present his first written defense.

After this, the following certificate of departure was read:

"Possessor of this, Pastor Staerkel, born in Russia, has labored as a Lutheran pastor in the state of Wisconsin in North America since the year 1865 and was a member of the Evang. Lutheran Synod of Wisconsin and Other States. Pastor Staerkel, we believe, worked in his congregation in Wheatland blessed by the Lord, for which reason we must sincerely regret, that Pastor Staerkel has let himself be misled by chiliastic hopes and expectations to depart from the bounds of our Lutheran Confessions and through the publication of two booklets on the subject to offend all true Lutherans.

May the Lord lead Pastor Staerkel from the path of error back to the Lutheran Confession, may he open his heart which is closed to correction to our beloved confessional truth and may he accompany him on his further journey to his fatherland with his grace, and crown his residency and labor in his homeland with blessing for the building of his kingdom."

Watertown in the state of Wisconsin in North America.

In the name of the Ev. Luth. Synod of Wisconsin and other States

J. Bading, President

No. 2 of the committee report was adopted by resolution.

After that the entire committee report with the amendments was adopted. A memorial from Mr. G. Brumder, a bookseller from Milwaukee, was presented, in which he indicates that he is publishing the Caspar Catechism and seeks the recommendation or introduction of the same on the part of the synod, which memorial was

Resolved, that the synod had heard that the Caspar Catechism would be printed, and is willing to do its part to introduce the same.

The fifth committee handed in its report, and it reads as follows:

The Committee to Report on the Relationship to the German United Societies in Langenberg and Berlin respectfully reports:

That, as a result of the protests against the Union, decreed at our last year's synodical convention, both named honorable societies have declared their past relationship with our synod as dissolved. The letters containing this explanation demand not only according to common practice but also in regard to special points in these letters a de-

tailed response. The committee recommends to the synod most respectfully:

a) To authorize the president to answer these referred to letters;

b) in the recognition, that the separation of the United Societies from the Synod of Wisconsin is entirely justified from its viewpoint, it expresses sincere thanks to both societies one more time for all the help offered until the breakup of the relationship.

The Committee

P. Michel, A. Hoenecke, F. Strangmann, Ph. Koehler, W. Streissguth

The report was accepted and the proposals adopted by resolutions.

A committee named by the president as a result of the last year's synodical resolution hands in its proposals in regard to the synodical constitution, on which a discussion was immediately begun.

§1 and 2 the committee believes should remain unchanged. §3 should read according to the proposal of the committee:

"The synod declares any kind of church participation with false believing churches, be it Communion participation, pulpit participation or serving of mixed congregations, to be rejected and thus not as a tolerable meaningless matter."

After a short debate on serving mixed congregations, §3 was adopted by resolution in its original form.

After a debate on whether a paragraph on doctrinal discipline is justified in a constitution, and is necessary it was resolved that §4 be adopted in the following form:

"§4. It is the duty of the synod, that it not let any doctrine contrary to the Confessions remain unopposed in its circle and that it separate from itself false teaching members who steadfastly adhere to false doctrine."

After a lengthy discussion on whether §5 concerning what was reported about school books would be fully achievable, it was adopted in this form:

"§5. Consequently in the circle of the synod no kind of church or school book will be tolerated which is not in agreement with the Confessions of the Lutheran church."

With the regular closing service adjournment to Tuesday 8:30 a.m.

Ninth Session, Tuesday, June 16, 8:30 a.m.

Opened with a worship service.

The president, who returned during the previous session, again assumed the chair. The minutes of the last session were read and adopted.

Delegate Reul from Helenville declared that he is not in agreement with the constitution being changed and he took back his vote on the pulpit and Communion fellowship, since he was not in the position as representative of his congregation to cast a vote on this matter without having heard the opinion of the congregation; he hopes that his congregation be given the right, to be able to give its final decision of its position to this particular resolution next year.

The discussion on this declaration was cut off with the remark that the delegate did not desire anything except to have his statement recorded in the minutes.

Prof. Martin, who during the discussion of the report of the fourteenth committee—Relationship of the synod to the General Council—was not present, desires as cosigner of the respective committee report, to learn with which amendments the report was adopted, upon which the Hon. president regretted that such an important topic as the

relationship to the Joint Church Assembly was discussed, and a resolution made during his absence as well as that of other synodical members. After Prof. Martin declared that he would resign from the Wisconsin Synod on the day on which the synod would leave the Joint Church Assembly, it was resolved that the adopted resolution about the relationship of the synod to the Joint Church Assembly be reconsidered.

Then, in the meantime, the proceedings moved to the handling of a matter placed before the president concerning the congregation in Waterford, in which the subject was raised on what to advise the congregation in Waterford, served by Pastor Titze, which a Missouri Synod pastor, named Dehnke, is trying to move toward a merger with the local Missouri Synod Congregation, under an expressed threat against Pastor Titze in Burlington (the home church of Pastor Titze) to organize an opposition congregation in case Pastor Titze is against the hoped for merger. After in depth explanation of the matter at hand by the Hon. president as well as by Pastor Titze and after a longer discussion on the situation which touched upon the relationship of both synods to each other, it was

Resolved: As long as the relationship between the synods of Missouri and Wisconsin remain status quo, the congregation in Waterford on our part should experience no pressure concerning the merger with a Missouri congregation, but should continue to be served by Pastor Titze.

It was further resolved that in case the investigation of one of the president's appointed committees should disclose that the named pastor of the Missouri Synod permitted unauthorized inroads into our congregation, and in an unBiblical and unLutheran manner put pressure on Pastor Titze in order to achieve his objective, the same Missouri Pastor should be censured by his synod.

The eleventh committee—Relationship with the Missouri Synod—hands in the following report, which after it was accepted was immediately brought up for discussion. Since the committee received no instructions, it can only present general points of view.

1. As far as the committee knows, there is no conflict in doctrine, but it is confined to disputes over practical matters, encroaching on individual members of both synods, and placing articles in the public press, which often contain the tone of hatefulness and derision rather than of sincere sorrow over such improper actions, and loving admonition. The committee regrets this discord wholeheartedly.

2. The synod authorize the Hon. president to take proper steps for the restoration of peace, so that a mutual recognition of both as Lutheran synods and a brotherly relationship between the members of both synods in the spirit of truth on the basis of pure doctrine may result.

The committee

W. Wickert, C. Mayerhoff, W. Garnatz, H. [J.] Brockmann, H. Bartelt

The resolution of a member of the convention for an addition to No. 1 of the committee report, that no "church separating" differences between the Synods of Missouri and Wisconsin are in evidence was discussed and finally over the protest of Prof. Hoe-necké and Pastor Lange was adopted.

Also No. 2 was adopted in the above form after a lengthy discussion. Delegate Garnatz was excused.

Adjourned to 2:00 p.m.

Tenth Session, Tuesday, 2:00 p.m.

The minutes of the morning session were read and adopted.

Delegate Reul was excused because of illness. Also Pastor Streissguth was given permission to go home at noon on Wednesday for the funeral of a member.

After it was adopted to accept the above committee report as a whole on the Relationship to the Missouri Synod, a question arose how the motion on the settlement of the relationship is to be implemented. It was moved that the answer to the question be postponed until the reconsideration of the relationship to the Joint Church Assembly and the revision of the constitution are brought to a conclusion, while another synodical member, who will be proposed as a participant at a conference to be held with representatives of the Missouri Synod, stated that he does not know how it would stand with the synod if it, without receiving from the Joint Church Assembly a satisfactory answer to the known four questions, should remain with that church body.

As a result of a request from Pastor J. Hoffmann that he be given a written copy of the charges against him for the purpose of formulating a response, it was moved to give to Pastor J. Hoffmann the committee report, the letter written by him to Pastor Streissguth and the letter from the Southern Conference to the president, so that he can prepare himself for an answer to the points contained therein, as also to his article published in an issue of *Weltboten* on chiliastic capricious ideas [*Schwaemereien*].

Then the discussion on the constitution was continued. §§ 3, 4 and 5 of the old constitution remain unchanged in the revised edition as § 6, 7 and 8.

Resolved that §9 of the revised constitution should read: The president is to be elected from the list of ordained pastors for a term of two years, and can be reelected.

The resolution of §10 that the president must be active in a parish caused a more thorough debate on the Institution business which is of a type that a man in the interest of the same must be active for the acquisition of the necessary materials. Finally §10 was adopted in the following form: The president, in addition to his presidential duties and any other activities which serve the interest of the synod and its institutions, should as much as possible carry out pastoral duties in a congregation.

Further resolved, that in place of §10 in the old constitution, a new § be formulated which states, that if in the course of the year examinations are necessary, the president should make the necessary and specific preparations for carrying out the examinations. §15 and 16 are accepted in the committee's format.

They read: §15. After material submitted by the other officials, he may suspend a preacher from his duties, in special flagrant cases also make it known publicly. The synod in convention makes the final decision.

§16. The president should visit as many congregations as possible each year, and gradually all congregations. He has the right to conduct services, to call together a meeting of the council or also of the congregation, to settle disputes, to urge congregations to join the synod, etc.

The finance committee handed in the following report which was read and taken up. The committee has audited the books and found them to be in order. It takes the liberty to present to the synod the following report.

1. Since for years a large number of pastors have paid nothing for the synodical reports and hence at a not insignificant loss to the synodical treasury, the committee recommends in this case that each pastor is held responsible to pay for the number of reports that he wants.

2. The committee permits itself to ask if the Hon. synod would be satisfied, if only a summary financial report of the seminary and college would be given, or if it desires that all of the financial books be presented.

3. The committee recommends to the Hon. synod that the financial report of his trip to Germany by Pastor Vorberg be accepted.

4. Finally the committee offers the resolution to the Hon. synod to sincerely thank the Hon. Mr. George Gamm for his services to the synod, and to put him in the position as soon as possible, to meet the existing claims that he has.

Respectfully,
Carl Mueller, C. G. Gamm, J. Th. Sprengling

No. 1 of the committee report was adopted with the addition: that the treasurer must give to the president a list of names of those in arrears and that he order the collection of these funds.

No. 2. Motion made and adopted to stricken.

No. 3 and 4 individually, and finally the report as a whole was adopted with the changes. Upon the request of the synod the report of the treasurer of the seminary and college was presented.

**Treasurer's report
of the seminary and college at Watertown.
Synodical year 1867-68**

Receipts

Collections for the good of the seminary	\$1908.63
Board [room] monies	1639.32
Interest	1229.43
School funds	992.75
For the new building	1080.00
Interest free loans	125.00
Total Disbursements	\$6975.13

Household expenses	\$2782.34
Inspector	384.66
Payment on seminary debt	856.50
Salaries of college faculty	2666.03
Miscellaneous	86.41
To Agent Sieker	35.00
Total	\$6810.94

Remaining in the treasury **164.19**

College Funds

Receipts

Paid up scholarship capital	\$5479.00
Disbursements	
Loaned on interest	\$3400.00
Salaries to the agents	1436.00
Total	\$4836.00
Balance on hand	643.00
Total, receipts	6975.13
	5479.00

Total	\$12,454.13
Total disbursements	6810.94
	4836.00
Total	\$11,646.94
Total balance on hand	\$807.19
The institution's debt:	
Mr. Kusel	\$1500.00
Mr. Look	100.00
Pastor Kittel	125.00
Faculty salaries to the end of the present term	1200.00
Total	\$2925.00

In handing over the report before you the undersigned treasurer takes the liberty to request the Hon. synod most urgently to bear sufficient concern, in that the treasurer has been put into the position also to meet the demands being placed upon him in regard to the payment of moneys, in default of which he sees himself obliged to resign the office conferred upon him. At present the treasury is in such a state that the undersigned is in the position to be able to pay neither the one fourth of the building costs due according to the contract, nor the salaries of the teachers, nor the household expenses.

George Gamm, treasurer

The committee to make a report on the acceptance of new congregations hands in the following report:

The committee takes the liberty to recommend to the Hon. synod the acceptance of membership into the synod the following congregations:

- a. The German Ev. Luth. St. Paul's Congregation in Town Herman, Sheboygan Co.
- b. The German Ev. Luth. Zion Congregation in Leeds, Columbia Co.
- c. The German Ev. Luth. St. John's Congregation in Town Woodville.
- d. The Ev. Luth. Friedens Congregation in Town Rosendale, Fond du Lac Co.
- e. The Ev. Luth. St. Peter's Congregation in Town Centerville, Manitowoc Co.

The committee,

D. Goelzer, Ph. Brenner, Ad. Theilig, A. Liefeld, J. Conrad, T. Genske

The report was accepted for immediate action.

After a lengthy discussion over the significance of the rite of Confirmation, it was resolved that the congregation under "a" be accepted into synod membership, but to give it counsel that it might enter Confirmation in the church's constitution as one of the requirements for acceptance [as a member] in the congregation. It was further resolved that the congregations under b, c, d, and e be likewise accepted. The same for the congregation in Hartford, the constitution of which was carefully examined by the president.

After the urgent need of acquiring the demanded means for completing the already begun new construction was once more urged upon the synod by the president and other synodical members, the meeting was adjourned with the usual closing service to Wednesday 8:30 a.m.

Eleventh Session, Wednesday, June 17, 8:30 a.m.

Opened with a worship service.

After the minutes of the previous session were read and adopted, Pastor Graetz of the Buffalo Synod expressed the wish that the Synod of Wisconsin would seek to bring about a similar relationship with the Buffalo Synod that it is seeking with the Missouri Synod.

Resolved, that since the development of this with both synods is still very much in flux, the matter be postponed for a year.

As previously resolved, the rediscussion of the relationship of the synod to the Joint Church Assembly was taken up and after a long and repeatedly detailed debate over this matter under renewed protest on the part of Prof. Martin,

Resolved, that the resolution passed in the sixth session remain as is. Delegate Theilig was excused to go home.

Prof. Hoenecke was named as the second delegate to the meeting of the General Council, in addition to the president, and it was further resolved that it be left up to the president to name a substitute in case of emergency.

Then the matter of Pastor J. Hoffmann was taken up. First the pertinent committee report, then Pastor Hoffmann's letter to Pastor Streissguth and the resolutions of the Southern Conference concerning Pastor Hoffmann were read.

Pastor Hoffmann's letter read as follows:

Lamberton Post Office
Racine Co., Wis. October 19, 1867
Pastor Streissguth!

What have you again done? I can hardly find words to describe your spiritual or spiritless [*geistlichen oder geistlosen*] treatment of my father in his pangs of conscience. Stated briefly: 1. You had enough time to have me come and to investigate basically the matter between me and my father, since this dissension has eternal significance. 2. You know God's word: Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, etc. 3. Since you know that I am as good an accountable servant to Jesus Christ as you are, and no one dare encroach upon my office and working area (without consultation), you have even then not observed the three points, but have confessed, prayed and "sacramented" [*gebeichtet, gebetet, sakramentirt*] my impenitent father uncontrite into eternity. - I have bound my father: 1. for the sake of Jesus Christ, 2. for the sake of the holy preaching ministry and 3. for the sake of his soul's welfare, and I still yet hold his soul bound in the spiritual world [*Geisterwelt*] until it appears to me to be penitent; if it waits, however, for the Judgment, the just judge will surely still bind the impenitent (those who know that they have sinned) more tightly. Or are Jesus' words lies? or our Office of the Keys child's play? I say "No"! -

With earnest greetings,
Your brother in Christ
Jul. Hoffmann.
Let the dead bury the dead,
But you follow after me!

The resolutions of the Southern Conference concerning Pastor Hoffmann read:

1. That Pastor Hoffmann has in a most egregious manner acted in an unchildlike, unpastoral and unchristian manner towards his father, and thereby has placed a heavy burden on his conscience.

2. That in the (above) letter he has made himself guilty of gross errors.

3. That, because he declared that in his dealings he has no sins to confess and that he remains in the state of impenitence, therefore Communion fellowship with him be lifted until such time that he has made confession of his actions.

4. That the above letter together with the conference resolutions pertaining thereto be given over to the synod.

After the reading of the these three items, Pastor Hoffmann read his written answer and gave it over to the synod. It reads as follows:

I

Racine, Wis. June 17, 1868
Hon. Wisconsin Synod!

My letter of October 19, 1867 to Pastor Streissguth, about my father, I have reread and again saw that it in its individual points and expressions in regard to God's Word, the conduct of my father, the conduct of Pastor Streissguth and my conscience in no way goes too far, I also find no reason for repentance, not even retraction. May the carnal minded and inexperienced say what they will, as long as they or my almighty Lord and God do not disturb and convict my conscience, I remain with the simple, clear and earnest words of my Lord Jesus: Matt. 10:37; Luke 14:26; Matt. 8:22.

II

Concerning the judgments and resolutions of the Southern Conference, they who nurtured the same about the above letter and my person, I hold them to be inconsiderate, shallow, partial and stupid; if the carnally ambitious Pastors Streissguth and Dammann had not been present to set the tone, the Southern Conference would hardly have permitted itself to touch upon the radical relationship with my father, not even with one single word. With Pastor Streissguth and Dammann chink and stink [*Klang und Gestank*] appear to be the same thing, and must always be found on the big bell.

III

About the report of the committee on the complaints against me, I must remark:

1. Another talk and discussion of the situation between me and my father would alter nothing but only lead to boring, verbose and insipid new allegations and misunderstandings, and I refer the Hon. synod therefore simply to the above letter and brief explanation.

2. About the appearance of departed souls I can answer from personal experience, with absolute certainty (without treading against God's word, rather thereby to verify this in its reality and correct interpretation) to all inexperienced members of the Hon. synod, that departed souls can indeed appear. God's word only prohibits one to worship the departed souls as idols, to seek help from them or to ask them for advice, such as occurs with the Spiritualists still today. Each inexperienced

preacher would most likely be able to find a member in his congregation, who can give him disclosure and information about the appearance of departed souls. I have indeed found such people in all of my congregations. Pastor Dammann can ask his sincerely believing congregational member Mr. Groening; Pastor Conrad, Mr. Goetz, etc.

IV.

Concerning my eschatological views, they can be found by the Hon. synod in detail in two short articles in *Welt-Boten*. If the Hon. synod wants to know more, then place the specific question (written or orally) and I will give the specific answer.

Jul. Hoffmann, Pastor

After hearing this response and after Pastor Hoffmann being questioned gave the answer that he would not retract anything that he had said, it was

Resolved, that, since Pastor J. Hoffmann would not retract his doctrinal errors, also not repent of the sin committed against his father, and more so for his justification and of his misuse and desecration of God's word and name, the synod with sincere regret sees itself compelled to take the step to dismiss him from synod membership and to suspend him from the preaching ministry.

After the synod expressed the wish that God's grace might lead the erring and blinded former Pastor Hoffmann to repentance, and the president convey to Hoffmann the expectation that he, after his dismissal, as a man of honor would resign his pastoral position with a synodical congregation, Hoffmann declared that he does not grant that the synod has the right to remove him from the preaching ministry, but rather to leave it up to the congregation to make the decision, it was

Resolved, that the synod send a representative to Hoffmann's congregation to inform the same of the resolution of the synod as well as of the entire matter.

After soul-stirring closing remarks by the president on this painful matter, it was resolved that the resolutions of synod concerning the Hoffmann matter be published in the *Gemeindeblatt*.

Delegate Haberkorn was given permission to go home.

Adjourned to 2:00 p.m.

Twelfth Session, Wednesday 2:00 p.m.

The minutes of the morning session were read and adopted.

Resolved, that the documents related to the Hoffmann matter be made public.

The committee to report on vacant congregations hands in its report. It reads:

The committee takes the liberty to recommend the following to the Hon. synod for adoption:

1. Because of the present lack of preachers not all requests can be granted as desired, that the congregations vacant the longest and of greatest necessity to be filled should be given first consideration. Among these are the congregations in Iron Creek, Fond du Lac, Winchester and Mecane.

2. That the other congregations be asked to have a little more patience until qualified preachers are available for them.

Respectfully,

M. Schumacher, G. A. Reul, E. Strube, H. Hoffmann, P. Lucas

The report was accepted.

Since there are many vacant congregations, and at present only one available pastor, it was granted synodical members to speak for individual congregations. - After Pastor Gensike spoke up for Iron Creek and Pastor Jaekel for Winchester, the synod resolved to advise Pastor A. Wiese to go to Winchester and Pastor M. Ewert to Town [Iron] Creek.

After Pastor Koehler and Delegate Theilig spoke for the early filling of the vacancy soon to take place in Manitowoc and Town Mosel, Pastor Brenner asked what in the opinion of the synod should be done for the soon to be vacant congregation in Town Caledonia after Pastor Wagner moves away, to which the synod resolved:

That the congregation in Caledonia be urgently requested to attach itself to the congregation on Kilbourn Road as an affiliate because of the lack of preachers, and to provide a teacher for the parochial school.

No. 1 and 2 of the committee report were adopted as resolutions, and the entire report was adopted.

Inspector Hoenecke handed in the following report, which was then accepted with thanks:

Seminary report

The previous report closed with the number of four seminary students, i.e. such, who receive instruction in Theology. Newly entered is the student Oppen from Hoerter in Westphalia, sent us by the Hon. Berlin Society. Two of the present seminary students will still be examined this summer. In the college the following students are preparing for theological study: Dahlke, J. Denninger, Gamm, Bauernfeind, Hoyer I, Hoyer II, Otto, Buetow, Oberdossen, Goldammer and Pankow.

The discipline problem, which was thought to be a possibility in our last year's report, was, thanks be to God, resolved. In general, discipline was satisfactory during the course of the synodical year.

About the physical circumstances, it is not necessary here to go into that since everything under this topic will be treated in the report of the Board of Control. Concerning requests, many of his earlier requests were freely implemented, for which the undersigned expresses his thanks. Unfortunately it became necessary to make another request. I will make that request separately to the Hon. synod.

I close with humble thanks to God and a faithful prayer to the Lord of the Church for his continued blessing.

A. Hoenecke, Inspector

The request referred to in the above report was presented by Inspector Hoenecke as follows:

The physical condition of my wife, as a result of the hardships which the supervision of household duties in our institutions brings, has become such that it is most necessary that my wife be relieved of the household duties. According to the doctor's report a recovery from her weakened health condition cannot be expected as long as she is burdened with these duties. I must let it up to the Hon. synod to find temporary help and I am in agreement with anything that right now brings relief for my wife.

Respectfully,

A. Hoenecke, Inspector

This request of the inspector was accepted and referred to the Board for consideration. The report of the committee on excuses of absent pastors reads:

The committee recommends to the Hon. synod

1. Pastors Sauer and Hass be excused on the basis of their excuses sent in.
2. The excuse of Pastor Wagner, that he lacked the funds, to be declared unsatisfactory.

Respectfully,

J. Grotheer, B. Ungrodt, A. Opitz, R. Baarts

The report was accepted and then adopted by resolution.

As a result of one of the four memorials presented by four appointed parochial school teachers it was, after sufficient discussion

Resolved,

1. that the teachers of our parochial schools be advisory members at the synodical conventions as long as they are members of the synod.
2. They, like the pastors and delegates, should be sent invitations.
3. The congregations should be requested to give the teachers time off for the length of the synodical convention.

The committee to report on the congregations which have left the synod presents to the Hon. synod the following report:

A. In regard to the Evang.-Luth. Friedens Congregation in Kenosha, the committee believes:

1. that it left the synod without any valid reason;
2. since a part of the congregation protested against leaving the synod, and since that part which declared the departure plainly erred in the light of God's word and the constitution of the congregation, also not allowing themselves to be corrected, the committee believes it must propose to the synod that it pronounce those who without any reason declared themselves free from the synod and their congregational constitution as an incorrectly established body, but recognize the others as a legitimate congregation.
3. the committee requests the Hon. synod urgently to see to it that the few who remained true be served with word and sacrament.

B. Concerning the congregation in Town Paris, the committee reports that since the same situation prevails as in Kenosha, the same pronouncement be made to this congregation as to the one in Kenosha.

C. Concerning the congregation in Beaver Dam: Since this congregation did not with evil intentions leave the synod, but expressed the hope that this separation might again be healed, the committee recommends the Hon. synod to find ways and means whereby this separation can be healed.

Respectfully,

J. Haberkorn, Ph. Brenner, C. Schmidt, A. Denninger, J. Killian

Resolved that this report be adopted.

After again discussing the hymnal question,

Resolved, to modify the resolution adopted in the seventh session, that the publication of a German hymnal be postponed until the next convention of the General Council;

if at this convention it should appear that an early publication of the German hymnal by the General Council is not to be expected, we should on our part proceed with the same, and the synod authorizes its president to turn the publication over to a book dealer as a last resort, and to obtain the most favorable conditions of publication possible.

Since Delegate F. Sommer lost his money during the time he was in Racine, it was resolved to give him enough money from the synod treasury to get home.

Resolved, that for the present the old Synodical-Constitution remain in force to the extent where it was not changed; however concerning the alterations and additions adopted during this convention, they will be in effect.

Resolved, that the synod archive be moved to the seminary building in Watertown, and that the inspector be named archivist.

A number of pastors have left the synodical convention early and without permission, for which the synod speaks its disapproval.

An invitation to the synod by Pastor Gensike from his congregation in Helenville to hold its synodical convention in their midst next year is accepted by resolution with thanks and joy. Resolved that at the service this evening the president in the name of the synod offer sincere thanks to the congregation in Racine for its openly displayed hospitality.

Resolved that a copy of this year's Synodical Proceedings should cost 15 cents.

After the minutes were read and adopted, the synod adjourned itself to Thursday after the festival of Trinity, 1869, 9:00 a.m., when it, the Lord willing, will meet in the church in Helenville. Closed with a prayer by the president and a liturgical service conducted by the chaplain, Pastor Koehler.

That the above was handled and resolved in this year's convention of the German Evang. Luth. Synod of Wisconsin and Other States is attested to in the name of the undersigned

G. Thiele

Secretary of the synod

Watertown, June 29, 1868.

The last page contained the parochial report, of which the following is a synopsis.

Number of pastors:	42, plus two vacancies; professors not included.
Number of congregations	77
Number of preaching stations	26
Number of parochial schools	47
Number of Sunday Schools	40

Justus H. Naumann: Pastor, Missionary, President

Daniel L. Borgwardt

On February 5th, 1917, Pastor Justus Heinrich Naumann, president of the Minnesota Synod, died suddenly after suffering a heart attack. In his death our hospital has lost a true friend and our Lutheran church one of her hardest workers.

The funeral service was held in St. Paul on the 8th of February, for which a large group of administrative colleagues from the synods of Minnesota, Wisconsin, and Missouri, and also from the Norwegian Synod turned out, in spite of the traveling hindrances brought about by the many snowstorms. The service at his home was officiated by pastors J. Plocher and J. R. Baumann. At Immanuel Director Schaller and Pastor Gausewitz preached; President Koehler of the Missouri Synod spoke words of sympathy. Pastor Richard Siegler appeared as a representative for the Wisconsin Synod Praesidium. Director Ackermann read the biography of the one now fallen asleep. The bodily remains were brought from St. Paul to Wood Lake, Minn. under escort of relatives and several pastors. A funeral service was arranged there on Friday, the 9th of February, 1917, in which the new president of the synod, Rev. J. R. Baumann, preached the German sermon, and Pastor A. C. Haase the English. The residing pastor, J. H. Hinck, spoke words of earnest admonition and tender comfort. The crowd of those who revered the deceased, which gathered from near and far, was so great that the church and its school addition could not accommodate everyone. The interment followed at the church cemetery in Wood Lake. Numerous letters of condolence from sister synods and churches had been received.¹

The foregoing is a translation of the obituary of President Justus Heinrich Naumann which appeared in the St. John's Hospital Bulletin in March, 1917. Upon reading this obituary of Pastor Naumann, one cannot help but be intrigued by the life and career of this Lutheran pastor who faithfully served the Lord and his church. It is the goal of this writer to satisfy this intrigue by offering a biographical sketch of Pastor Naumann. The reader will find in the following pages a translation of the brief biography of Pastor Naumann² alluded to in the obituary above (printed throughout in bold), interspersed with supplementary information from various other sources.

The Biography of Pastor Naumann, drawn up by Professor Ackermann from Dr. Martin Luther College in New Ulm, reads as follows:

The deceased, whose mortal remains rest here in the coffin, is Justus Naumann. He was a son of Heinrich Naumann, who was well-known in and beneficial to the Lutheran Church. He was born on 14 March, 1865 in Dresden, Saxony, Germany. He took his primary education at the Bohemian Institute in Dresden and later at the Latin School in Planitz. This was under the care of Rev. G. Stoeckhardt, who would later become a professor of Theology at Concordia Seminary in St. Louis.

Much can be learned about a person's character by knowing the atmosphere which surrounded that person in his formative childhood years. Justus H. Naumann was born

into a family that displayed strong Christian convictions. His father, Heinrich I. Naumann, was the manager of the family bookshop in Dresden. Although it did not make him a wealthy man, his publication and promotion of sound Lutheran literature has had a tremendous impact on the Lutheran church in the United States, as well as in Germany.³ Although he was not a pastor, Heinrich I. Naumann was a dedicated Lutheran layman. In spite of public scorn, for reasons of conscience he could not remain a member of the German Lutheran State Church, and accordingly became a founding member of the Saxon Evangelical Lutheran Free Church.⁴ In addition, H. I. Naumann organized the Lutheran Society (*Lutheranerverein*) in his place of business on March 31, 1868, and was the first elder of the Evangelical Lutheran Trinity Church in Dresden, U.A.C.⁵

Of the nine children of Heinrich Naumann, eight either became pastors or married pastors of the Saxon Free Church and the Missouri Synod. Some of these pastors attained high administrative positions; others served as professors or missionaries.⁶

In the thirteenth year of his life he came to America and enrolled at Concordia – Fort Wayne, Ind., from which he graduated, and dedicated himself in the year 1883 to the study of Theology at Concordia Seminary – St. Louis, Mo.

When Justus Naumann was enrolled as a student at Concordia Seminary, he was treated like a member of the family in the home of Prof. G. Stoeckhardt, who had accepted a call to teach at the seminary. We get an idea of Naumann's sense of humor from an incident that occurred at the Stoeckhardt home:

At one occasion ... when many guests were present [Justus] was asked to fill their glasses with beer. The pitcher which had been given him for this service was much too small and Professor Stoeckhardt asked him to get a larger container. Faithful to instructions [he] secured the sprinkling can and filled all the glasses using the sprinkling can to the great amusement of everyone present.⁷

After he had completed his three-year course he set out on a journey in the same year (1886) to Germany. Soon after his return voyage to our country he set out for his first field of labor as a traveling missionary (*Reiseprediger*) and was ordained on the 26th of January, 1887, in Harold, S.D. Thus he belonged to the group of pioneers who preached the gospel among the German Lutherans of this territory, and who had tasted an age of great want. Five years after his ordination he came to Wolsey, S.D., where the external conditions also were not glorious, for the newly formed state of South Dakota was still considered to be in the developmental stage.

Pastor Naumann had his work cut out for him, mostly in the gathering of Lutherans who were scattered throughout the territory. He finally founded fifteen preaching stations.⁸ This was difficult work as there were no roads in South Dakota at this time; he had to rely on his compass, buckboard (a topless, lightweight, four-wheeled wagon), and six reliable horses to get from place to place.⁹

Although life and travel was difficult for Pastor Naumann in this untamed land, it did make for some interesting experiences, which Oscar J. Naumann describes:



PASTOR JUSTUS H. NAUMANN

One day father prepared to ride to Pierre, South Dakota, the present capitol, in the company of one of his neighbors. Suddenly it became very dark and the men sought shelter and a place to rest at the shanty of a sheepherder, whose shanty, however, was much too small to accommodate guests. The two men slept in a wagon box and used their fur coats for bedding and cover. While they were sound asleep a pack of prairie wolves, or coyotes as they are commonly known, gathered around the wagon and snooped all around the place. The men awoke and after a while, despite every effort, burst into loud laughter. The coyotes ran for their lives.¹⁰

The next trip father made to Pierre on his faithful pony, traveling alone and in a great hurry. Suddenly he saw an Indian waving at him with both arms and motioning him to turn around. Our Father stopped and jumped from his horse and suddenly realized that he was at the edge of a 60 foot drop-off which would have cost him and his horse their lives, if the Lord had not graciously warned him through this Indian.¹¹

Living in South Dakota at this time made for a strenuous life—not only because of the difficulties involved with travel, but also with respect to the climate. On July 7th, 1894 a scorching wind arose in Wolsey, where Pastor Naumann had lived at the time. We are told that the temperature in his house was 107 degrees at seven o'clock in the evening. In contrast, a snowstorm lasting for seven days trapped Pastor Naumann in a house in Iroquis the next January. Although food supplies lasted, the supply of tobacco did not. The three smokers in the house resorted to smoking wild sunflower seed. When the storm finally subsided one of the three men hopped on a pony and rode to town to get some of the real stuff.¹²

In addition to the difficulties posed by travel and the weather, Pastor Naumann experienced a degree of poverty. The traveling missionaries in those days were called with an annual salary of \$400. Because there were never sufficient funds in the mission treasury for such a salary, the missionaries were asked to get by on only \$350. Even this sum was never paid in full. The average salary that Pastor Naumann received while serving in South Dakota was only \$235.¹³ Pastor Naumann was not interested in his income as much as he was with the preaching of the gospel to people who thirsted for it. This point is illustrated by two stories that Pastor Naumann was fond of telling:

[Pastor Naumann] and a neighbor pastor once traveled by buckboard and broncos from eastern South Dakota to the Black Hills of which Teddy Roosevelt said, "There's gold in them thar hills!" The only place the two pastors could find to hold a service on Sunday was the saloon. It was otherwise not used on Sunday morning. A good delegation of people attended. After the service one of the men remarked, "Boys, these two men gave us a right good talk. I am going to pass the hat!" This he did and the partner of [Pastor Naumann] wrote in his memoirs that the offering consisted of \$96.00, all in gold!¹⁴

When Pastor Meyer of Canistota, South Dakota accepted a call to Minnesota, father became the vacancy pastor. At that time he already lived in Wolsey. Here is one incident that Pastor Naumann often told, one of his experiences in Canistota. After the service there, one of the members came to him and said, "Pastor your sermon was very good, but there was one thing wrong with it." Pastor Naumann inquired what this one thing could be. "It was too short" and when Pastor Naumann pulled out his faithful pocket watch he found that he had preached two hours and fifteen minutes.¹⁵

Some of the places that Pastor Naumann served during this time included Huron, Cavour, Iroquois, Yale, Miller, and Harold (where the work was done in Danish).¹⁶

On April 12th, 1894 he married Miss Maria Scherf, who was a faithful companion and helpmeet to him until the end of his life.

While Pastor Naumann was still single a fellow pastor advised him to travel to Scotland, South Dakota where he would find "exactly what he was looking for" in the parsonage. There he met Maria Elizabeth Scherf, a native of Saxony, born on September 23rd, 1872. After she had been orphaned at the age of seventeen she traveled to America with her brother, who enrolled at the seminary in Springfield. Maria eventually

came to live in the house of Pastor Dick Ehlen who needed her assistance for his wife and little girls. Three days after his arrival in Scotland Justus Naumann and Maria Scherf were engaged. They were married six weeks later by Pastor Ehlen. When Pastor Naumann returned to Wolsey with his new bride the next day, they were welcomed with music, gifts and a table laden with food for the occasion.¹⁷ While they were still living in Wolsey, the Lord blessed the couple with the birth of a daughter, Emily Marie.¹⁸

In the following year (1895) the deceased received a call from the congregation in Gibbon, Minn., which he accepted, and thereupon he entered the Minnesota Synod.

This call, which he received shortly before Christmas 1894, was not at all an easy decision for Pastor Naumann to make. He turned for advice to an intimate friend of his, President Pfothauer, who had been a traveling companion of his when he first traveled to America. The advice he received was, "Accept the call; those people need you." After confirming his first confirmation class in the kitchen of the parsonage and after the birth of his daughter, the family headed for Gibbon. When they arrived they had only seventeen cents in their pockets. So as not to embarrass the family, the Wolsey congregation agreed to pay the bill of \$32 which Pastor Naumann owed in Wolsey for kerosene and groceries.¹⁹

Pastor Naumann served Immanuel in Gibbon for ten years as both pastor and teacher, during which time he also shepherded the younger and smaller St. John's congregation in Fairfax. Services were held at each church on alternating Sundays until the Gibbon congregation grew larger, at which time Pastor Naumann conducted a morning service at Gibbon and a service in Fairfax in the afternoon. By 1900 the Fairfax congregation had grown to the point where it could support its own pastor. Eased of the responsibilities of a second congregation, Pastor Naumann was then able to organize a new congregation—Zion in Winthrop, which he served from 1897 to 1899.²⁰

During these years three more children were born to Justus and Maria: Paul George, Hedwig Martha, and Charlotte Magdalene.²¹

After a little over nine years the congregation at Wood Lake, Minn. called him. While he was at this congregation he was allowed to observe the anniversary of his 25 years in the ministry.

In the year 1910 the Minnesota Synod published a history in commemoration of its fiftieth anniversary. At this time Justus Naumann was the superintendent of the synod's home missions (*Reisepredigt*). The final report in this book, written by Pastor Naumann, gives us an idea of the mission-mindedness of this man. In this report Pastor Naumann makes the statement:

A synod which operates no mission whatsoever has failed, in part, in its purpose, although it goes without saying now also, that every small synod must carry on its own mission to the heathen.²²

Pastor Naumann then goes on to point out that the Minnesota Synod was fulfilling its mission purpose in its support of the Synodical Conference's Negro Mission in the southern states, as well as the mission efforts of the Federation among the Indians in Arizona.

There is one mission, however, that we have always considered to be our chief business and have operated independently all along. This is the mission to our brothers in faith scattered throughout our land, and to our fellow countrymen practically alienated from the church, who often isolated, often in small groups—especially in newly settled areas—find themselves without spiritual care.²³

The term *home missions* today refers mainly to evangelistic efforts; a century ago the primary task of home missions was to reach out to dispersed, isolated Lutherans. Since Justus Naumann served as a *Reiseprediger* and later became the superintendent of the *Reisepredigung* in the Minnesota Synod, overseeing the work being done in twelve regions,²⁴ we are justified in calling him a missionary.

Here it may be mentioned that in addition to being a man of stature in the Minnesota Synod, Pastor Naumann was also a man of great physical stature. Oscar Naumann explains:

One day in Wood Lake, Minn., when your great-grandfather was waiting for the Minneapolis and St. Louis Railroad train to arrive and bring the mail [As students at New Ulm we used to call it the Misery and Short Life RR., or the Midnight and Still Late (M. & St. L. RR.)], the livery stable owner also came to the station. His name was Ed Wahl. Both were big, heavy men. Someone asked who was the heavier—I don't know whether anyone laid any bets, but your great-grandfather won. He weighed 324, Mr. Wahl only 323! No wonder he was a good swimmer. He would take his oldest son, Paul, out to Wood Lake, and they would swim out into deep water. When Paul grew tired, he would just crawl onto his dad's back and his dad would bring him to shore!²⁵

Pastor Naumann served this congregation from 1905 until the end of 1913. During these years the Lord blessed the Naumann family with three more children: Theresa Henrietta, Justus Carl, and the youngest son, baptized Oskar Johannes (the name *Oscar John Naumann* would become familiar in the WELS during the mid 1900's). In the year 1912 the congregation permitted their pastor to accept the office of president of the Minnesota Synod.²⁶ In 1913 Naumann accepted a call to Goodhue where he served the tri-parish of Grace, St. John's and St. Peter's until 1915.²⁷

World War I broke out in Europe while Naumann served in Goodhue. This must have concerned Pastor Naumann greatly. Germany was his fatherland, and many of his friends and relatives still resided there. Being the president of a German Lutheran church body must have added other concerns as well. From his presidential address to the Minnesota Synod in 1915 we can accurately assess his feelings on the matter:

Since we gathered in Gibbon, Minn. last year the great world war has broken out in Europe. Not only has this war been waged relentlessly for over ten months already by the powers and their allies with never before witnessed means of combat and military forces, but it also affects the other nations of the earth, both civilized and uncivilized. Indeed our nation stands more than a little danger of being drawn into this conflict.

We have friends, relatives and close fellow-believers there in the actual war

zone, as well as in the other lands indirectly affected by the war. As also in our own circles we become affected more or less by the agitation, the dangers, and the ethical and economic influences of the world war, thus within all the battle cry we hear above all the solemn, punitive, admonitory voice of our God. In just such difficult times of war are we to remain steadfast in faith and in the Word of the Lord, and by all means not to let oneself drift, but to work as long as it is day, for soon will come the night when no one can work.

The Savior himself had said about such a time: "When you hear of wars and rumors of wars, do not be alarmed. Such things must happen, but the end is still to come. Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains. You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. And the gospel must first be preached to all nations. Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit. Brother will betray brother to death, and a father his child. Children will rebel against their parents and have them put to death. All men will hate you because of me, but he who stands firm to the end will be saved." (Mark 13:7-13)

We draw from these words of the Savior for us at the present time mainly this, that we in this time of war should firmly and fearlessly persist with the spread of the gospel—with the clear witness of the name of our Savior, until a blessed end comes to us and to those who hear us.²⁸

Shortly after President Naumann had reported this his youngest child, Marie Elisabeth was born in Goodhue.²⁹

In the year 1913 he followed the call to the parishes in and around Goodhue, and in 1915 he came to St. Paul, since the Minnesota Synod had resolved that he should devote his entire time to the business of his office of president.

One noteworthy aspect of the Justus Naumann presidency is that of efforts to unite with other church bodies. The unification attitude can be attributed perhaps in part to the upcoming Reformation anniversary. While fellowship efforts with the Ohio Synod failed, the steps from federation to merger with Wisconsin, Michigan and Nebraska progressed steadily from 1912 to 1917. Pastor Naumann expressed his attitude toward unification in his presidential report to the 1916 Minnesota Synod convention:

We live in an age of unification efforts, for the splintering of the Lutheran church is a pity—not merely in so many autonomous synodical bodies, but also in fiercely self-attacking, self-opposing factions guilty of false teachings—which attracts our attention and saddens us more and more with the approach of the Reformation's anniversary. A unified Lutheran church lies before our eyes as a magnificent goal worth striving for. Since the Lutheran

church claims to be the church of the pure Word, and while all outward union without unanimity in teaching and belief on the basis of Scripture is to be rejected, the inter-synodical conferences and doctrinal discussions of years gone by are to be greeted as strides in the proper direction. The Word of God, that shall be studied there, and which shall be acknowledged as the truth, upon which all teaching must be grounded, and according to which all teaching must be judged, this Word of God shall prove itself as a power of God to lead the heart to the truth and to unite in the truth, if only we men do not obscure or pervert it through our own thoughts and self-invented language.³⁰

A significant change in the Minnesota Synod took place during the presidency of Justus Naumann—the office of the synod president was made a full-time position. This change was needed for a number of reasons. The 1913 Minnesota Synod convention called for a congregational referendum on the matter of the proposed merger of the federated body.³¹ The time that this matter and other presidential duties required cost Pastor Naumann 84 days away from his congregation in 1914.³² The shortage of synod funds also required added attention.³³ In his 1915 report at the synod's convention Pastor Naumann summarizes the necessity for a full-time president:

There should be someone whose business it would be to go from congregation to congregation—in special cases also from house to house—to stimulate and elucidate concern for synodical matters, and to promote the joint Christian work at the institutions and in the mission fields.³⁴

The convention in a ballot vote favored the proposal 88-54.³⁵ As a result President Naumann gave up his ministry in Goodhue and moved to St. Paul. Naumann was the first and only full-time president of the Minnesota Synod. Shortly after his death the Minnesota Synod became the Minnesota District of the Wisconsin Synod.

As a sidelight it is interesting to note that Oscar J. Naumann, son of Justus H. Naumann, followed in his father's footsteps in more ways than one. Justus was the tenth president of the Minnesota Synod; Oscar was to become the fourteenth president of the Minnesota District in 1948. Justus became the first full-time president of the Minnesota Synod in 1915; Oscar became the first full-time president of the Wisconsin Synod in 1959.³⁶

On Monday morning the fifth of February, he departed this life after having suffered a heart attack.

President Naumann remained active in his office until the day of his death. Heart disease is an unfortunate genetic trait of the Naumann line. After having walked through deep snow and in a driving snowstorm to Emanuel Church for Sunday services, Pastor Justus H. Naumann died of a heart attack on Monday morning, February 5th, 1917. Pastor Naumann had reached the age of 51 years, 10 months, and 22 days.³⁷

The deceased was equipped by the dear Lord with excellent gifts of the Spirit. He possessed a sharp, penetrating understanding and an excellent knowledge of the Word of God. Accordingly, his counsel was also greatly sought after and gladly followed. He always displayed a keen interest in the affairs of God's kingdom, and

therefore served the church in various offices: as a member of the board of trustees, as vice-president, as superintendent of home missions, and finally as president.

The deceased left behind, besides the deeply afflicted widow, eight children, three brothers and four sisters, as well as a large circle of relatives and friends, who sincerely mourn his death.

We thank our faithful heavenly Father for all of the blessings of body and soul which he has demonstrated in the deceased. He comforts the mourning survivors. And when the time comes may he bestow upon us all a blessed end. Amen!

The Lord has blessed his church through this man, short as his life was. May he continue to supply his church with such dedicated workers.

Soli Deo Gloria!

ENDNOTES

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4. Reported by Oscar J. Naumann in a letter to Michael J. Borgwardt, March 2, 1976, p. 1.
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7. Maria E. and Oscar J. Naumann. *From the life of Pastor Justus H. Naumann*, June 12, 1960, p. 1.
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17. Loc. cit.
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27. Ibid., pp. 142-48.
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29. Op. Cit., Martin Naumann, p. 5.
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31. Fredrich, Edward C. *The Minnesota District's First Fifty Years*, p. 15.
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The Parson from the Prairie Heinrich J. Vogel 1842 – 1910

Daniel A. Witte

This is the story of a Lutheran pastor named Heinrich J. Vogel. He was not a famous pastor. The histories of the Iowa Synod and Wisconsin Synod, in which he served, barely mention him.¹

But Heinrich Vogel's story is still worth telling. It is a story of commitment to the truth. It is a story of joys and heartaches. It is the story of a man who touched thousands of others with the gospel. And it is the story of a man who would probably be quite embarrassed to have his great-great grandson writing about him. It is the story of a humble servant of the Lord.

I. The student on the prairie: 1842-1863

Heinrich J. Vogel [HINE-rik FOH-gel] was born on April 2, 1842 in Hof, Bavaria to Georg and Christiana (nec Benker) Vogel. Little is known of his early years. He had at least two siblings: sisters Selma and Sophie (Anna Sophia Magdalena was her full name). The Vogels were part of the Lutheran church in Hof.

Heinrich attended elementary school and technical school (the *Gymnasium*) in Hof until 1855. That year he was also confirmed in the Lutheran church.

In the summer of 1855 Heinrich, his parents and others in the family emigrated to the United States. No record of his journey remains, but a diary of a cousin named George Christian Vogel does. If Heinrich's immediate family traveled the same route as George Christian, they went by train to Leipzig and then northeast to Hamburg. They then sailed up the Elbe River and into the North Sea. The trip across the ocean to New York took about a month and a half. After disembarking they traveled by canal boat and train to Pittsburgh. They proceeded to Chicago, and then went through northern Illinois to Freeport and Galena. After crossing the Mississippi River by ferry boat they came to Dubuque, Iowa. They settled near a town called Sherrills Mount (Sherrill today), about 10 miles northeast of Dubuque.²

Some time before their arrival in America Heinrich had already decided to study theology and to become a Lutheran minister. He had done some early studies for this in the *Gymnasium* (the preparatory school) in his homeland. Now he began his work in earnest by enrolling in the Iowa Synod's "*Prediger Seminar*" (preacher seminary). It was located in a house in Dubuque at the time, and it had one teacher, Synod president Georg M. Grossmann (1823-1897).

1857 was an important year for the tiny seminary. It gained another teacher, Gottfried Fritschel (1836-1889). It moved to St. Sebald, Clayton County, Iowa in order to have more space. And it took the name "Wartburg Seminary."

The new two-story, eight-room seminary building, constructed in the summer of 1857, was located on top of a high hill in the middle of a 160 acre farm. About 90 acres were wooded, and the rest were cultivated. One could see for miles and miles from the top of the hill.

Heinrich and the other nine students all worked under the seminary's steward to support themselves. For instance, they grew wheat, raised cattle for meat and cut their own firewood. Since the seminary building didn't include any sleeping quarters for the students, every night they walked 15 minutes away to a farmhouse, where they slept in two rooms on a dirt floor. According to Grossmann, the students usually all walked together and talked about their studies. They had to get up early, because morning devotions were held every day at 6:00 AM at the nearby Lutheran church, where Grossmann also served as pastor.³

Heinrich was one of the youngest students at the seminary, which had instruction all the way from what we would call high school through post-graduate training. Here is how Grossmann described life in the classroom:

"I am certain, if you could just once see us sitting in such a familiar, peaceful way, if you could observe the close attention with which our pupils follow the flow of my lectures, as especially our younger pupils (ages 15 and 16)⁴ with their eyes full of sincerity hang on every word that comes out of my mouth, you would surely be as happy as I am. I thank the Lord my God that he has assembled only this kind of people in our institution who, as with one heart and soul, are united in offering themselves to the Lord Jesus Christ in everything and totally live for him and his church. Our faithful Savior has crowned our living together with true blessings, with joy, peace and unity. I am especially happy to notice the many kinds of traces of spiritual life which God's mercy is producing in the students. I find that a spirit of love, harmony and peace pervades the seminary. When the prayer-bell rings at various times of the day and people are audibly praying throughout our whole house, I feel lifted up in my innermost soul. I know that I am in the middle of a group of Christians who truly pray."⁵

Grossmann goes on in the same report to give a few details about each of his students. He writes,

Of the ten students at least six or seven can discuss theology in a complete, learned, linguistic and scientific way. Above all the three youngest, who probably will remain in our institution for quite a while yet, have made it their goal to become, with God's help, soundly learned men, 'firm in the saddle.' . .

Our ten students are as follows: ... 8. **Heinrich Vogel** from the congregation I am now serving in Sherrills Mount. It seems to me that among all my pupils he is the most gifted—a quiet, mild, cheerful young man.⁶

Vogel's autograph book from his seminary years sheds a little more light on his character. On October 15, 1863, his father wrote in artful German script:

1 Timothy 4:16

Watch your life and your doctrine closely. Persevere in them,
because if you do, you will save both yourself and your hearers.

This is so that you can remember your dear father

Georg Vogel.

Heinrich's mother and sisters wrote similar remembrances. Evidently they were a godly family.



Pastor Heinrich J. Vogel

II. The pastor in Ohio: 1864

Some time at the end of 1863 Vogel passed his examinations to be a candidate for the holy ministry. He was first sent to help Pastor J. J. Schmidt develop a congregation in the vicinity of Pettisville, Ohio. When little came of this, he was asked to go to Toledo. The Iowa Synod already had one congregation there, Salem.⁷ But so many Germans were settling on the other side of town that it looked like a second congregation could be founded.⁸

Vogel began his work in Toledo about the middle of February, 1864. He hunted up German immigrants, especially railroad workers and their families, and told them about the plans to found a new Lutheran congregation with a school. On February 26 Vogel was ordained in an evening service by Salem's pastor, Johannes Doerfler.

After a few months Vogel had contacted enough people to begin holding services and teaching classes to the children. The new congregation's first meeting place was at a tiny building on the corner of St. Clair and Harrison Streets, which was purchased from local Methodists. At first about 70 families said they were willing to join the new congregation. But when it became apparent that setting up a congregation would require financial commitment, only 50 families remained. They incorporated under the name Evangelical Lutheran St. John Congregation.

The constitution of St. John's shows what kind of theological stance Vogel promoted:

Of the Congregation's Doctrinal Standards

We, the members of this congregation, pledge ourselves to

a) all the canonical books of the Old and New Testaments, the revealed Word of God, as the only rule and guide of our faith and life;

b) the confessions of the Evangelical Lutheran Church, as they are contained in the 1580 Book of Concord, especially the Unaltered Augsburg Confession and Dr. Martin Luther's Small Catechism, as the pure, error-free exposition of God's word and will and we and our descendants wish to prove faithful to this faith and confession by the grace of God.

In our church and school, therefore, we make use of only such books as agree with the word of God and the confession of our church. On the other hand, we condemn all doctrinal mixture which, in opposition to the truth, conflicts with the pure evangelical teaching. We will not admit into our fellowship people who are part of openly erring churches and sects, nor people who are part of anti-Christian secret societies such as Free Masons, Odd Fellows, and the like.

Of the Office of the Ministry in the Congregation

We recognize the holy office of the ministry for the administering of Word and Sacrament and for the spiritual care-taking of the congregation as God's holy arrangement, and we honor and regard it as such.

Our pastors must prove faithful to the confession of our church and be members of the synod which our congregation belongs to. When they are ordained and installed they should publicly and solemnly promise to teach in faithfulness to the Lutheran confessions and to treat the confessions in just such a way.

Of the Congregation's Synodical Affiliation

Our congregation stands with its pastor in affiliation and under the oversight of the Evangelical Lutheran Synod of Iowa and Other States, and we know that we are bound, if at all possible, to send delegates to synod conventions.

Of Discipline in the Congregation

If a member of our congregation falls into sin and is in danger of losing his soul, we will treat him with Christian love in accord with Matthew 18:15ff and Galatians 6: 1 ff.

Members who are obviously unrepentant after they have been given sufficient time to come to their senses, and turn back, will be excluded from the congregation. The sins which led to the discipline and exclusion must be clearly proved from God's Word to be sins.

Whoever is excluded from the congregation forfeits all church offices (including the Trustee office) and all church privileges and rights.

Someone who has been excluded can and should be received again as soon as he repentantly acknowledges his sin and honestly confesses it.⁹

The first order of business for St. John's was to find a bigger building. They bought property on the corner of South Erie and Harrison Street, and started building a 24 x 40 foot brick structure. The construction work proceeded so rapidly that the building was

dedicated by July 17, 1864. It was intended to be a school, but at first it had to serve as the church.

Then financial troubles set in. The property cost \$400, the school house \$1410—a total of \$1810. Most of the congregation members were new in the country and were poor, so a considerable debt remained. The press of the debts caused fears and quarrels. Some members withdrew.

Discouraged, Vogel did something surprising. After only five months at St. John's, he left.¹⁰ He not only left the congregation, he left Ohio and returned to Iowa. St. John's floundered for a time, but Pastor Johannes Deindörfer (1828-1907), one of the founders of the Iowa Synod, came from Iowa to straighten things out. He arrived in Toledo toward the end of January 1865.

III. The pastor on the Iowa prairie: 1864-1867

Vogel, meanwhile, took over as pastor of Deindörfer's former congregation—Zion of Windsor Township, Fayette County, Iowa.¹¹ This congregation had been founded by Bavarian Lutheran settlers on Christmas, 1859. They met in a 18 x 25 log house. The upper story served as a school room and church, while the bottom floor held the pastor's quarters.

When Vogel arrived in late fall 1864, Zion had only fourteen members. But Vogel had plenty to do. He also served St. James of Fort Atkinson and Eldorado (founded in 1861—in 1867 the Eldorado group took the name St. Peter) and St. John of Crane Creek, later called Lawler (1860). The four congregations were twelve to twenty miles away from each other. Vogel spent many hours traveling by pony and cart to serve his scattered field.

The Lord blessed Vogel in many ways while he was in Iowa. In 1865 he was married to Miss Augusta Gropp of McGregor, Iowa at the Iowa Synod church there. She was the daughter of Mr. and Mrs. August Gropp, immigrants from Erfurt, Saxony. Heinrich and Augusta had their first son, Hermann, in June 1866.

The congregations on the prairie also grew under Vogel's leadership. For example, by the end of 1867 Zion grew to 45 members, and St. James went from 31 communicants to 128.

During these years in Iowa Vogel acquired many of the memories that he used to write "*Das Pfarrhaus auf der Prairie*," or "The Parsonage on the Prairie."¹² This fictional account of a young pastor's experiences on the Iowa prairie seems to be semi-autobiographical. For instance, it relates in quaint fashion how young Pastor Martin Paulsen met and married his wife Marie, a beautiful Lutheran girl from another town in Iowa. (Could Heinrich have remembered how he courted Augusta?) There are many other parallels.

One true story from this part of Heinrich Vogel's life relates to his sister Sophie. A young Lutheran immigrant named Michael Reck (1835-1910), trained in theology at Neuendettelsau in Bavaria, had become the Iowa Synod's *Reiseprediger* (traveling missionary) in southern Minnesota. Reck fell in love with Sophie Vogel, but when he approached her parents, Pappa Georg said he should marry Selma, the older daughter. Shades of Jacob and Rachel and Leah! In the end true love won out, and Michael and Sophie were engaged to be married in the spring of 1867.

Then a hitch developed. Michael found out that his ministerial responsibilities would not allow him to be in the Dubuque area on the wedding day. He got word to Heinrich, who was supposed to tell the rest of the family. But Heinrich forgot. On the

big day everyone came except the groom. After sorting everything out, the families rescheduled the wedding for the fall, but then Christiana Vogel, Sophie and Heinrich's mother, became sick. Georg insisted that his daughter could not get married: she had to stay home to take care of her mother and the house. The wedding was rescheduled once more, and Michael and Sophie were finally united about a year after their original wedding day, on May 24, 1868.¹³

IV. The pastor in Madison, Wisconsin: 1867-1875

In October 1867 Heinrich Vogel was called to St. John's Lutheran of Madison, Wisconsin after J. Deindörfer turned down the call. Vogel was promised a salary of \$250 per year. He became St. John's first full-time pastor.¹⁴

Earlier in 1867 St. John's had bought property for a new church on the corner of East Washington Avenue and N. Hancock Street. The new building was 50 feet long and 32 feet wide with a full basement. There was also an altar niche which was 12 feet long and 16 feet wide.

The new property left the congregation with no living quarters for Vogel and his family. They had to rent a home, and at first Heinrich had to pay the rent out of his own pocket. Later the congregation established a rent fund for the pastor.

As he had done in Iowa, Vogel served several congregations in the Madison area. Besides St. John's there, he also shepherded St. John's of Westport, Immanuel of Blue Mounds, St. Martin's of Springdale and St. John's of Middleton. The last congregation was added during Vogel's pastorate. In 1873 Vogel had the second largest parish in the Iowa Synod—542 souls.¹⁵ His was also the only parish with five congregations.

As in Iowa, Vogel taught school. Four days a week he taught in Madison, and once a week he taught at one of the country congregations.

In Madison Vogel's talent for writing became evident. Beginning in late 1871, he wrote many articles for the *Kirchen-Blatt* ("Church Newsletter"), the semi-monthly magazine of the Iowa Synod. (See Appendix Two for a list and synopses of the articles he wrote.) Church history was one of Vogel's favorite subjects.

Another bright spot in Vogel's life at this time was his little daughter Sophie (Sophia Cäcilie). She was born on November 20, 1870.

Eventually the burden of serving five congregations was too much for Vogel. In 1874 he became sick, and his strength collapsed. For about a year he was unable to work. In the spring of 1875 Vogel resigned from the ministry, but it is not clear whether he did this primarily because of his health or his convictions.

The second reason requires some explanation. At this time Vogel found himself in opposition to some of the teachings of the Iowa Synod. When he had this change of heart is not known. In 1868, for example, Vogel traveled to Milwaukee with Sigmund Fritschel (1833-1900), leading theologian of the Iowa Synod, to visit the Wisconsin Synod convention. Evidently the two men agreed theologically. None of Vogel's 1871-1875 *Kirchen-Blatt* articles show any misgivings about the synod's doctrinal positions. But by 1876 Vogel was opposed to men like Fritschel. He seems to have agreed with a group of men led by Johann Klindworth (1833-1907), a professor at the Iowa Synod college at Galena, Illinois. Klindworth and his followers were sympathetic to the doctrinal position of the Missouri and Wisconsin Synods.

The controversy was quite complex, but some of its biggest questions were:

1) Is the Christian church invisible? The pro-Missouri side said "Yes"; the pro-

Iowa side said, "No, it is both invisible and visible."

2) Does Revelation 20 describe a heavenly millenium or an earthly one? The pro-Missouri side said, "Heavenly"; the pro-Iowa side said, "Heavenly, but we will not dissociate from someone who says, 'earthly.'"

3) Is the papacy the Antichrist? The pro-Missouri side said, "Yes"; the pro-Iowa side said, "That's a strong possibility, but the Antichrist may be a particular individual still to come."

4) Are there doctrinal issues which Christians may disagree about, yet still remain in fellowship? The pro-Missouri side said, "No"; the pro-Iowa side said, "Yes—matters which the Lutheran confessions do not settle."¹⁶

In the summer of 1875 the battle came to a head at the Iowa Synod convention held in Madison. Vogel, although no longer the pastor in Madison, attended the convention. Klindworth and his party asserted that the Iowa Synod was straying from original Lutheran teachings. The majority disagreed, however. They declared their allegiance to eight points ("The Madison Theses") which expressed the traditional Iowa Synod views on the authority of the Lutheran confessions, church fellowship, the Antichrist and open questions. Sixteen dissenters then left the synod.

Vogel was not one of them, but by the spring of 1876 he too withdrew from the synod for doctrinal reasons. Another teaching that may have troubled him was the doctrine of election.¹⁷ The controversy about this subject in the Midwestern Lutheran synods didn't officially erupt until the 1880s. But from 1871 to 1873 Gottfried Fritschel and C. F. W. Walther, Missouri's leading theologian, had already written many letters attacking each other.¹⁸ Vogel was probably aware of the issue.

Basically, Walther insisted that election was to faith. In eternity God decided that certain people would come to faith and remain in faith. He made this decision solely because of his grace and for the sake of Christ's merits. Fritschel, on the other hand, said that election was *in view of* faith. In eternity God foresaw which people would come to faith and remain in faith, and because of this he chose them for salvation.

Vogel sided with Walther in this and the other areas of concern, and he left the Iowa Synod for the Wisconsin Synod. At first Vogel had no congregation to serve. For several months (perhaps including some time before he left the Iowa Synod) he and his family lived in the Watertown, Wisconsin area. Then in May 1876 he received a call to serve Zion Lutheran of Columbus, Wisconsin, and he accepted.

V. The pastor in Columbus, Wisconsin: 1876 - 1881

On May 28, 1876 August F. Ernst (1841-1924), president of Northwestern College, Watertown, Wisconsin, installed Vogel as Zion's pastor. Vogel also served as the congregation's grade school teacher.

The main event during Vogel's pastorate at Zion was the building of a new 40 x 70 foot church, which still stands today. The church was dedicated on November 3, 1878. Built of stone, it cost \$5,200, and it is topped by a 125 foot high tower.

Inside the tower is a bell with a story all its own. On February 2, 1873, Kaiser Wilhelm of Prussia had presented the congregation with a cannon and four other artillery pieces. He had captured them from the French in the Franco-Prussian war of 1870 and 1871, and he donated them to Zion so that the weapons could be cast into a bell. The pieces arrived in America on July 4, 1876, and were sent by train to Columbus. In April 1878 they were sent back to Baltimore to a master bell craftsman named George

Paulus Schmidt, who had 50 years of experience making bells. He added a little Indian tin to the bell to aid its sound, and the McShane Bell Foundry shipped Zion their bell in May 1878. It weighs 1,600 pounds, and bears the Latin inscription: "*Vivos voco, mortuos plango, fulgura frango.*" ("I call the living; I mourn the dead; I break the lightning!") Metal that once sent men to their death now invites men to life.¹⁹

In Columbus Heinrich Vogel also renewed his writing pursuits. From October 1877 on, especially in 1878 and 1879, he wrote several dozen articles for the Wisconsin Synod's semi-monthly magazine, *Gemeinde-Blatt* ("Congregation Newsletter"). In addition to articles church history, his favorite subject, Vogel wrote some fictional articles. He liked to answer practical questions by means of a story.

On January 29, 1879 Heinrich and Augusta were blessed with another son, Leonard (Leonhard Friedrich Christian). All total the couple had six children, but three do not seem to have survived childhood. It is not known when or where they were born or what their names were.

VI: The pastor in Jefferson, Wisconsin: 1881-1910

In the spring of 1881 Heinrich Vogel received a call to serve St. John's Ev. Lutheran Church of Jefferson, Wisconsin. Zion did not want to let their pastor leave, but he accepted the call. One factor that may have influenced him was that many of St. John's members were Bavarians, just as he was. Quite a few were even from Hof, his birthplace.

Vogel and his family arrived in Jefferson on June 10, 1881, and on June 12 (Trinity Sunday) he was installed as pastor by C. J. Körner, pastor of St. Peter's Lutheran, Helenville, Wisconsin.

Vogel's ministry in Jefferson was filled with blessings, but he and his family also experienced grief. On June 7, 1883 Sophie died, possibly of tuberculosis. Her body was buried in the church's cemetery, known today as "Christberg." The tombstone reads, "*Das Mägdlein ist nicht tot, sondern es schläft.*" ("The girl is not dead but asleep"—Matthew 9:24.) Despite God's comfort, the death was very hard on the family. Augusta almost had a breakdown.

Several years later Heinrich and Augusta adopted, somewhat unofficially, a girl about Sophie's age named Grace. She came from the Lutheran children's home in Milwaukee, and she was a type of replacement for Sophie, especially in helping Augusta. Grace lived with the family until after Heinrich's death in 1910.

Heinrich was very busy as St. John's pastor. For the first time in his years of ministry he wasn't responsible for teaching grade school, but he had many other duties. One of these was to visit other churches in the Central Conference of the Wisconsin Synod.²⁰ Holding the position of pastoral visitor was an honor, and it shows that Vogel had the respect of his fellow pastors.

The people of St. John's also held Heinrich Vogel in high esteem. An elderly man who remembered Vogel recalled that as a pastor he was "above average-very dedicated and very well-liked."²¹ The seventy-fifth anniversary booklet of St. John's describes Vogel similarly:

He made an indelible impression on the congregation, and to this day his memory is revered to a degree as is the good fortune of only a few to enjoy. A man of quiet and unassuming manner and of a lovable disposition and a

sermonizer of more than ordinary ability, he quickly captivated the hearts of his people.²²

Vogel also had a sense of humor. When his eight-year old son Leonard asked him to sign his autograph book, Heinrich wrote,

Gehorsam ist besser als offer.

Ihr Vater und Mutter

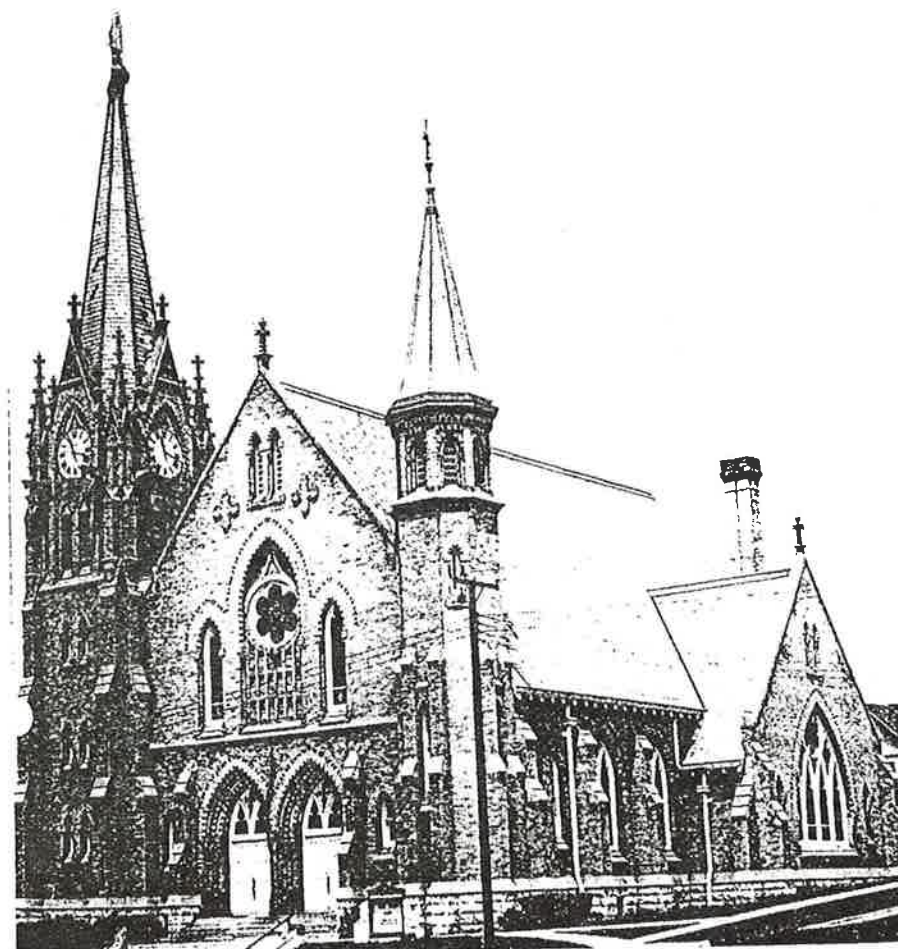
H. Vogel—Jefferson 8-2-87

In English:

"To obey is better than sacrifice" (1 Samuel 15:22)

Your father and mother

H. Vogel - Jefferson 8-2-87



St. John's Lutheran Church — Jefferson, Wisconsin

As in Columbus, one of the big events during Vogel's years in Jefferson was the construction of a new church building. By 1895 the congregation had grown to the point that the old building did not have enough capacity, so they set about to build a much larger church. Julius Heimerl, an architect from Jefferson, drew the plans for a 79 x 100 foot structure. It was built of brick and sandstone with a field-stone foundation, and it includes an 80-foot east tower, and a 125-foot west tower. The latter contains a large clock with three bells.

The interior of the church is also impressive. The ceiling, 36 feet above the floor, consists of a double arch, two side arches, and a peaked dome. The pews in the nave seat 800 people, and there is room for over 150 more in the balcony. Electric lighting, a rarity in those days, was installed from the outset. A mighty Kimball pipe organ was also included. The total cost of the building was approximately \$27,000.

The new church was dedicated on December 15, 1895. Vogel led the morning service in German. The opening hymn was "*Tut mir auf die schöne Pforte*" ("Open Now Thy Gates of Beauty"). Philip von Rohr (1843-1908), president of the Wisconsin Synod, led the prayer of dedication. After an anthem by the mixed choir, Adolf Hoe-neckel (1835-1908), director of the synod's Theological Seminary in Wauwatosa, Wisconsin, preached the sermon on the basis of Matthew 11:2-10. He expressed his joy that the congregation was going to worship and serve God in their beautiful new building.

In the afternoon there was another festival service, this time mainly in English.²³ Pastor August Bendler of Milwaukee preached on Matthew 7:24-27 and told the assembly how to build on a firm foundation. Later in the service Pastor Vogel addressed everyone and stressed that to God alone belonged all glory, both on this glorious day and in the future.

In the evening there was one more service. So many people came that some had to be turned away. President von Rohr preached on Revelation 21:1-3 under the theme "Our Houses of God are Courts of Heaven." He emphasized that in God's house people meet God through the gospel.

On October 6, 1901 there were two more dedication services because artists had recently finished painting the church's interior. At the front of the church on the left they depicted Jesus and Peter on the Sea of Galilee, and on the right an angel strengthening Jesus in the Garden of Gethsemane. Vogel preached in German in the morning service on Psalm 84:1-2. He stressed that the Lord's mercy to sinners is what makes a church truly beautiful.

Five years later St. John's was the site of another celebration. On Tuesday evening, June 12, 1906, exactly twenty-five years after becoming St. John's pastor, Vogel was honored with a silver anniversary service. The congregation gathered to thank God for all the work their pastor had done among them.²⁴ Thirteen other pastors from the Central Conference of the Wisconsin Synod also attended. At the end of the service the pastors gave Vogel a valuable multi-volume lexicon, and the president of the congregation gave him a sizeable monetary gift. The Ladies Aid Society²⁵ had already shown Vogel their gratitude by purchasing a new suit of clothes for him. Pastor Vogel concluded the evening by thanking everyone for their love.

In early 1909 Vogel began suffering the illness that proved to be his last. The disease caused Vogel much pain and kept him from carrying out his ministry fully. For example, toward the end Vogel had to conduct the Sunday worship service from a chair. He was so weak that two elders would carry him from the sacristy to a place in front of the altar.²⁶ Still, he never complained publicly. He thanked God for his trial and often

expressed the hope of dying in God's grace.

When the illness worsened in early 1910, the Ladies Aid Society and other members collected money to send Vogel to a sanitarium for four weeks. When he returned after Easter (March 13) he seemed to have regained his strength, and his family hoped he would be well again. But his improvement did not last long. His strength gave way visibly. On May 20, Pentecost Sunday, Heinrich Vogel performed his last public act of ministry—he helped bless the confirmands, and he urged them with earnest words to remain true to their Savior.

After that Sunday Vogel could not leave his sick bed. This condition lasted three weeks. Finally, on Tuesday afternoon, June 7, Vogel received what he had hoped for. With his loved ones surrounding him, Heinrich Vogel quietly fell asleep in the Lord. He was 68 years, two months and five days old.

On June 10, the same day Heinrich Vogel and his family had arrived in Jefferson 29 years before, his funeral was held. Pastor Julius Haase of Friedens, Randolph, Wisconsin led a devotion at the parsonage. Shortly after 2:00 pm the public funeral was held inside the church building. Pastor Otto H. Koch of Zion, Columbus preached in German, and Professor Hans K. Moussa of Northwestern College preached in English. Six fellow pastors served as pallbearers.²⁸ According to the local newspaper, Vogel's funeral was probably the largest ever seen in Jefferson.

At the grave site in Union Cemetery Pastor August F. Nicolaus of St. Paul's, Fort Atkinson officiated. The congregation mourned for their pastor, and they insisted on paying all funeral and burial expenses.

Still, the person who missed Heinrich Vogel the most was his faithful wife Augusta. They had been married 47 years. One can sense her feelings for her husband in her decision that his body be buried in Jefferson at Union Cemetery. He had asked to be buried a few miles outside of Jefferson in the Christberg cemetery. Augusta did not carry this out, however, because she wanted to be able to visit the grave site regularly. Every Saturday she went to the cemetery to put flowers on his grave, and when she became too old to walk that far, she sent her granddaughters to do it for her.²⁹

VII. The pastor in perspective

Today if you visit Heinrich Vogel's grave you will find a large marker that says "H. Vogel." This too, is not exactly what he wanted. On October 7, 1903, when Vogel wrote down some instructions for his burial, he requested,

If my death is reported in a secular or church newspaper, include no more than the facts below. If my grave should have a memorial, which is completely unnecessary, let it in any case be a very simple one. Don't inscribe anything else except the name, the birth and death dates, and Ephesians 2:8.³⁰

Thus it reads: "*Aus Gnaden seid ihr selig geworden durch den Glauben, und dasselbige nicht aus euch; Gottes Gabe ist es*" ("By grace you have been saved, through faith—and this not from yourselves, it is the gift of God").

Clearly, Heinrich Vogel was a humble man. Elsewhere in his burial instructions he asked that his funeral involve no pomp and no eulogies. "At the grave site don't talk about me at length," he wrote. "Just have a scriptural order of committal." He also added, "The judgment concerning my life and efforts I await from my heavenly Father, who has covered my sins with Christ's merit."

Heinrich Vogel was also a faithful pastor. He cared deeply about his people. An example of this is a meditation he wrote which was printed in the Jefferson newspaper shortly after his death:

The Street which is called Straight

Travelers to the ancient city of Damascus tell us that the street called "straight" is really very crooked. Originally, however, the name was more appropriate, for it was once a beautiful avenue running directly through the city from east to west. But the street called "straight" was a busy street, and the rapidly multiplying shops of those grasping Eastern tradesmen began to send out irregular projections on both sides, encroaching upon the highway and gradually changing its direct course.

Do you remember how it was when you started out in the Christian life? Didn't you resolve that your course would be unswerving, your life clean and holy? How is it with you now? Is that life all you have purposed it should be? Or have you allowed pride, ambition, pleasure and other lusts of the flesh to pervert that life? Has it any longer a right to be called the "Christian" life? Can the street be called straight?

If not, what can be done about it? How can the street be made straight again, the life to be made holy? Your own conscience will tell you. Push back the invaders. Some of them are all right in their places. Don't let them twist and choke up and disfigure the beautiful avenue of your life. Draw closer to Christ. Learn from him how to be in the world and yet not of the world. Then your street may run through the noisiest, most distracting part of this earthly life of ours and remain peaceful, beautiful and pure.

One of the last thoughts of the Rev. H. Vogel.

Finally, Heinrich Vogel was a man who trusted and loved his Savior. Perhaps the easiest place to see this is in the four poems he wrote for the *Gemeinde-Blatt* in 1885 and 1886. One of them is entitled, "*Gott liebt mich*."

Gott liebt mich

*Gott liebt mich! Dieses höre
Welt, Teufel, Höll und Tod.
Dies ist mein Trost; ihn störe
Mir keine Erdennoth.*

*Gott hat mich hoch geliebet,
Eh' ins Leben trat;
Und nun ich lebe, gieb
Er Gnade mir um Gnad'.*

*Und wenn ich einstens sterbe,
Nimmt mein Herr Jesus mich
Hinauf zu selgem Erbe
Und liebt mich ewiglich.*

God Loves Me

God loves me! Listen up
World, devil, hell and death.
This is my comfort;
No earthly need can disturb it.

God loved me dearly
Before I ever entered life;
And now, throughout my life
He gives me blessing after blessing.

And when I die someday,
My Lord Jesus will take me up
To be his blessed heir
And will love me forever.
So he shall!

ENDNOTES

- Johannes Deindoerfer mentions Vogel only in several clergy rosters in his *Geschichte der Evangel. -Luth. Synode von Iowa und andere Staaten* ["History of the Evangelical Lutheran Synod of Iowa and Other States"] (Chicago: Wartburg Publishing House, 1897). See pages 124, 347-350. J.P. Koehler's *The History of the Wisconsin Synod* (Leigh D. Jordahl trans., 1981, p.193) simply notes that in 1889 Vogel was a pastoral visitor for the Synod's Central Conference. And Edwin Fredrich's updated history of the Wisconsin Synod only mentions in passing that in 1868 Vogel visited the Wisconsin Synod convention with Sigmund Fritschel.
- See Appendix I for a map of this area.
- These details about life at the seminary in St. Sebald came from an 1857 report by Grossmann found in Georg J. Fritschel's *Quellen und Dokumente zur Geschichte und Lehrstellung der ev. luth. Synode von Iowa u. a. Staaten* ["Sources and Documents on the History and Doctrinal Position of the Ev. Lutheran Synod of Iowa and Other States"] (Chicago: Wartburg Publishing House), p. 185ff. The report was originally printed in the Iowa Synod's newsletter, *Kirchern-Blatt* (1857, number 7).
- Vogel was one of these.
- Fritschel, *Quellen und Dokumente*, p. 186. Translation by the writer of this article.
- Fritschel, *Quellen und Dokumente*, p. 187-188. The original description of Vogel reads, "*Heinrich Vogel, aus meiner jetzigen Gemeinde Sherrils Mount, we mir scheint, unter allen meinen Schuelern der begabste, ein stiller, sanfter, gemuetvoller Juengling.*"
- Salem was founded in 1855 as part of the Buffalo Synod. In 1859 it joined the Iowa Synod.
- S. Poppen's *Vierzigjaehrigen Jubilaeum der ev. luth. St. Johannes Gemeinde zu Toledo, Ohio* (Toledo, 1904), the 50th anniversary booklet of St. John's Evangelical Lutheran Church, Toledo, Ohio, includes some details: "Our countrymen, who were mainly manual laborers and common workers, settled in especially large numbers in the so-called "hill" (11th ward). Because the railroad depot and other opportunities were nearby, this area offered the best prospect for steady work." p. 25. Translation by writer.
- Poppen, S. *Vierzigjaehrigen Jubilaeum*, p 26. Translation by writer.
- According to Gerhard S. Otterberg's doctoral dissertation, *The Evangelical Lutheran Synod of Iowa and Other States: 1854-1904* (Lincoln, Nebraska, 1949), p. 193, Vogel left Toledo without telling Doerfler why. He left so abruptly that Doerfler even feared foul play.
- Today the congregation is located in West Union, Iowa.
- Das Pfarrhaus auf der Prairie: Eine Erzaehlung aus dem Leben und Wirken eines deutsch-amenkanischen Pastors, erzaehlt von Onkel Heinrich*, first appeared in the Wisconsin Synod's *Gemeinde-Blatt* on November 15, 1912. The story was serialized in 16 installments, concluding in the July 15, 1913 issue of the *Gemeinde-Blatt*. In 1916 Northwestern Publishing House of Milwaukee, Wisconsin printed the whole narrative in a book of 106 pages. The book has been translated by this writer.
- The Recks eventually had ten children. Sophie died in 1900, and at least one of the children, Marie (1882-1972) came to Jefferson, Wisconsin to live with Heinrich and Augusta.

14. St. John's was one of the first congregations in the Iowa Synod. It was founded in 1855.
15. Some other statistics: In 1873 his congregations had a total of 105 voters and 286 communicants. In 1874 there were 107 voters and 296 communicants. (*Kirchen-Blatt*, 1874, p. 134, and 1875, p. 78.
16. For a fuller explanation of the disagreement from the Iowa point of view, see the 1873 "Davenport Theses," (from Iowa's synod convention) translated and printed in J. L. Neve's *A Brief History of the Lutheran Church in America* (Burlington, Iowa: 1916), pp. 440-444.
17. A family tradition says that this was the reason he left the Iowa Synod.
18. See E. Clifford Nelson's *The Lutherans in North America* (Philadelphia: Fortress Press, 1980), pp. 313ff.
19. Information about the new church building and the bell are from Zion's 75th anniversary booklet (1958) and a booklet commemorating the centennial of the building (1978). 20. According to Joh. P. Koehler's *The History of the Wisconsin Synod* (p. 193) Vogel was the conference visitor in 1889. It is not known when he received the position or how long he held it. Other conference visitors at the time included Philipp Koehler and August Pieper.
21. Clarence Frohmader, 91 year old former bank president in Jefferson, remembered Pastor Vogel from his youth. In a statement in 1992 Frohmader recalled that Vogel did not insist on his own way at congregational meetings. He was quiet when it came to discussing non-spiritual matters. Even the local newspaper, *The Jefferson Banner*, was aware of Vogel's mild-mannered character. In 1906, on the occasion of his twenty-fifth anniversary at St. John's, the newspaper reported: "The relations between pastor and members have always been of the most friendly and harmonious character, and in looking back upon his labor Rev. Vogel can rightly feel that he has been a faithful servant of God who, while of a conciliatory nature, has never faltered to do his duty as he saw it."
22. *Diamond Jubilee: Evangelical Lutheran Church of St. John, Jefferson, Wisconsin, 1851-1926* (Jefferson, 1926), pp. 12-13.
23. It does not seem that Heinrich Vogel was very fluent in English. Clarence Frohmader, mentioned earlier, recalled that Pastor Vogel would have his son Leonard translate his sermon into English for him if he needed to preach in English. Then Pastor Vogel would read the sermon from the pulpit.
24. The *Jefferson Banner* reported that in the course of 25 years Vogel had preached 2000 sermons, baptized 1216 persons, confirmed 888 children, married 393 couples, and conducted 470 funerals. Each year, therefore, he averaged 80 sermons, 49 baptisms, 36 confirmations, 16 marriages and 19 funerals. St. John's was one of the largest Lutheran congregations in Wisconsin at this time.
25. Known originally as *Der Frauenverein* (the women's guild), it began in 1904. Augusta Vogel was its first president.
26. This is another of Clarence Frohmader's recollections.
27. Moussa succeeded Vogel as St. John's pastor. He served Jefferson from 1910 to 1924.
28. These were Pastors Fredrich of Helenville, Ohde of Whitewater, Bergmann of Milton, Pankow of Waterloo, Klingmann of Watertown and Guenther of Oconomowoc. All were members of the Central Conference.
29. These granddaughters were Leonard's daughters Leonarda and Gertrude. Leonarda

- and her older brother Heinrich had both been baptized by their grandfather. Augusta Vogel died on October 29, 1929, less than a week short of her 83rd birthday.
30. This and other quotes from Vogel's burial instructions are this writer's translation.

APPENDIX ONE



APPENDIX TWO

Feature Articles in the *Kirchen-Blatt* of the Iowa Synod

1. *Gemeindegottesdienst* ("Divine Worship in a Congregation")
September 1 - October 1, 1871; February 1 - May 1, 1872
An explanation of the value of liturgical worship by viewing a contemporary Lutheran service, Old Testament worship at the temple, early New Testament worship, and worship at Luther's time
2. *Blicke in einen römisch-Katholischen Katechismus* ("Some Looks into a Roman Catholic Catechism") October 1 - October 15 - November 1 - November 15 - December 1 - December 15, 1872
A survey of questions and answers given in a Roman Catholic catechism, pointing out its errors
3. *Bibel und Natur* ("The Bible and Nature")
March 1 - March 15 - April 1 - May 1 - May 15, 1873
A discussion of how God created all things and all people; based on Genesis 1-2
4. *Züge aus dem Leben eines christlichen Königs* ("Vignettes from the Life of a Christian King") September 1, 1873
Five brief stories from the life of Prussia's Friedrich Wilhelm IV, showing what a fine Christian he was
5. *Das Buch der Bücher* ("The Book of Books")
March 15 - April 1 - April 15, 1874
A survey of the early church fathers, proving that the New Testament was written by the apostles and was completed before 100 A.D.
6. *Unser Arbeitsfeld im südlichen Minnesota* ("Our Field of Labor in Southern Minnesota")
March 15, 1874
A summary of the work of Iowa Synod traveling preachers in Minnesota, especially that of Michael Reck, Vogel's brother-in-law
7. *Eine Rechtfertigung der Wunder der Schrift* ("A Vindication of Scripture's Miracles")
March 15, 1875
A brief summary of the conclusions of a scientist from Zurich; he realized that the Bible's miracles can't be explained by human laws
8. *Aphorismen, d.i., buntes Allerlei aus alter und neuer Zeit* ("Aphorisms, that is, All Sorts of Subjects from Old and Modern Times")
June 1, 1875
An examination of several figures from church history to see whether they were serving Christ or Satan
9. *Ist's Pfarrertyrannie* ("Is it Tyranny by the Pastor?")
July 15, 1875
A fictional conversation between Albert and Christlieb about whether Albert's pastor is too domineering
10. *Sonntagsfeier* ("Sunday Holiday")
July 15, 1875
An appeal not to work on Sunday so that one can attend church
11. *Eine Gemeindegründung* ("The Founding of a Congregation")
April 1 - June 1 - July 1, 1880

- Fictional story of Hans Glaubrecht ("John Orthodox") and Peter Ehrlich ("Peter Honorable"); They help found a Lutheran congregation in an American settlement; things get off to a rocky start because of the opposition of Squire Kunz, but eventually the truth wins out.
12. *Prüfet die Geister* ("Test the Spirits")
June 1, 1881
A fictional account of how a less-than-orthodox pastor troubles a congregation of German immigrants; the moral of the story: "We should have paid better attention to our catechism."
13. *Gott wills!* ("God wills it!")
April 1, 1883
An encouragement to spread the gospel on the basis of Matthew 28:18-20; the title is a quote from Pope Urban, II when he sent off the first crusaders.
14. *Sieh nicht hinter dich!* ("Don't look behind you!")
August 15, 1883
Another encouragement to reach out with the gospel to the heathen; the title is from Genesis 19:26
15. *Ein Kalendargespräch* ("A Calendar Conversation")
January 15, 1905
A fictional conversation between Hans (John), Michel (Michael) and Onkel Heinrich (Uncle Henry) about the *Geimeinde-blatt Kalendar*, which was a type of synod almanac; it contained a church year calendar, among other things
Gespräch von drei Bekannten über ein Logenbegräbnis ("Conversation between Three Acquaintances about a Lodge Burial")
April 1, 1905
A fictional conversation between Hans (John), Michel (Michael) and Onkel Heinrich (Uncle Henry) in which they conclude that a lodge burial is not a Christian burial
C.M.A.
September 1 - September 15, 1905
A fictional conversation between Hans (John), Michel (Michael) and Onkel Heinrich (Uncle Henry) about a dangerous new lodge for young men called "The Coming Men of America"
16. *Die Endlose Kette* ("The Endless Chain")
April 15, 1906
An explanation why a "Christian" chain letter which the author received was not Christian at all
17. *Valerius Herberger* ("Valerius Herberger")
October 15 - November 1, 1907
The story of an admirable Lutheran preacher and hymnist (1562-1627)

from the editor ...

Special thanks to Pastors Daniel L. Borgwardt and Daniel A. Witte for their interesting biographical articles on two of our Wisconsin Synod forefathers. It might be noted here that both of these forefathers started a long line of workers for our synod among their offspring. It is the hope of the editor that other writers will help to record the contributions of founders and forefathers of Lutheranism in upper midwest United States.

In the Proceedings the term scholarships is again used. These are not scholarships as we define the term. They consisted of money deposited into the college treasury to be used to assure the payment of the costs of a student or students attending the college or preparatory department. The depositor was given a certificate on which the amount of money deposited or pledged and also the name of the recipient, usually a family member, was recorded. In many cases the depositor pledged an amount but deposited only a portion. He then had to pay interest on the amount not paid. It is noted in the Proceedings that the amount pledged or deposited was over \$60,000 by mid-1868. Farmers and others borrowed from this fund and had to pay interest. From the interest of both sources the salaries of the college (not seminary) faculty members was to be paid.

Within a short time problems arose. Depositors or persons pledging an amount canceled out. A frequent excuse was that the first agent to sell these scholarships, Pastor Sieker, used pressure techniques, and that they were not able to pay anything because of lack of funds and income.

The originator of this program, which received synodical approval, was Prof. Adam Martin, the first president of the college. In 1869 he was dismissed as professor because he had disagreements with the synod. A few years later the synod dropped the program because it caused many financial problems and difficulties.

It also can be noted in the Proceedings that overtures were being made which culminated in the organizing of the Synodical Conference two years later.

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The WELS Historical Institute was given formal approval by the Wisconsin Evangelical Lutheran Synod (WELS) in convention in 1981 to organize for the purpose of collecting and preserving historical data and artifacts that are related to the various periods of Lutheranism in America, especially of the WELS. In recent years the synod took over the responsibility of maintaining the archives. The Institute maintains a museum and publishes a *JOURNAL* and *NEWSLETTER*. Membership is open. Fees are as follows, which include the subscription fees: Single: \$15.00; Family: \$20.00 (2 votes but only one publication issue); Congregation, Library, Organization: \$30.00; and Student: \$10.00. Fees may be sent to the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222.

The board members are: Dr. Mark Braun, president; Prof. Alan Siggelkow, vice president; Naomi Plocher, secretary; Duane Kuehl, treasurer; Prof. Robert Bock, Pastor Curt Jahn, Pastor Mark Jeske, Prof. James Kiecker, Clarence Miller, and Steve Miller. Advisory members are: Prof. John Hartwig, Dr. Arnold Lehmann, and Charlotte Sampe, curator.